

THE
PRINCELIE
PROGRESSE OF
THE CHVRCH MILITANT,
marching forth by the steps of the
flocke to her triumphant Bridgetome
CHRIST IESVS.

ENCOVNTRED WITH AN
erronious Army, turned side from IESVS
to the IEBYSITTICALL Faction, to
fight with the Lambe, and make
warre with the SAINTS.

As it appeareth in the ensuing Oppositions.
With an Addition demonstrating the a-
bolishing of Antichrist, supreme Head of
Heretickes, and vniuersall Main-
tainer of treason.

Written by THOMAS BEDLE.

ISAIAH. 29. II.

Reade this I pray thee. Then shall he say, I cannot.

LONDON,

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1930:82



TO THE MOST
EXCELLENT, MIGHTIE,
PVISSANT, WISE, AND
VERTVOVS PRINCE, *JAMES:*

by the grace of God, King of great Brit-
taine, France, and Ireland, defender of the
Faith, &c. *T. B.* wisheth all celestiaall

Honour, and eternall Blisse.



*M*OST mightie Monarch. In the
infancie of the precious bloo-
ming Church, planted by the
perfection of beauty vpon the
earth, Lucifer in his instruments
roared against it: *Christianos*
ad leonem: non licet esse Christi-
anos. In the reigne of *Queene Mary*, the haire
then being growne as white as the bloome of
the *Almonde tree*; *Christianos ad ignem: non li-*
cet esse Christianos. In the reigne of *Queene Eli-*
zabeth, when neither *Lyon* nor *Fire*, terrified
Gods children, he hastened to *Rome*, sent away

THE EPISTLE

Perillus braſen *Bull*, to ſee if any *Phalaris* would, or could torment *Gods children* therein. But when none of power could be found, he (knowing that the *Children* of the Church plaied ſtil about the *mouth* of the *Bull*, as vpon the *hole* of the *Aſſe*) poaſted from *Rome* to this little *Paradiſe*; to try if he could by ſpeaking to your Maieſtie in Popiſh bookes, and petition, procure your *Grace* to the *Churches* ſubuerſion, to eate of the forbidden fruite. But herein likewiſe failing, he muſtereth vp *Cayphas knights*, that they might beſiege the Church by compaſſing the *tents* of the *Saints about*, and the beloued *citty* (inhabiting as a glorious *Monarch*, liuing vnder your gracious and royall regiment) in the *Parliament houſe*; to the end ſhee might (as the *Chariot* of *Light*, there imployed to Gods glory) be ouerturned by thoſe *Phaëtons*, his *instrumentall ſuries*: in whom he euermore roareth, *Nemo noſtrum frugi eſto*. But ſeeing (right royall Soueraigne) the all-ſeeing *Deity* (that made them cry, *Deus venit in caſtra, & nobis*) hath preuented the ſame, to the giuing of vs you Maieſty as a *King* not amongſt vs before; once more in all humilitie, as vpon a ſecond *Coronation*, I do preſent vnto your *Highneſſe*, theſe *liuely Oppoſitions*, ſhewing the difference betweene the *truth* preached by
the

DEDICATORY.

the Lords *Ambassadors*: and the *falsehood* by *Po-
pish instruments*, which *Gentlemen*, unworthy
of that stile, would with so much bloud set vp.
Thus crauing pardon of your *gracious Clemencie*
for my boldnesse herein, In all humility, pray-
ing to God to blesse your *Majestie*, your *vertu-
ous Queene*, and *royall progeny*, with the
glorious *beatitude* of this life, and
the *blisse* of *eternity*; I humbly
take my leaue,

*Your Majesties poore Subject
in all humble and dutifull o-
bedience,*

Thomas Bedle.



TO ALL ENGLISH

Metamorphosed Romanes.



THE Iesuites seriously plotting, which way, through treason, they might reedifie the walles of Rome (with panting hearts, and by the meanes of unmercifull fire, make spacious streets for some second Nero to walke in) sent forth (as it cannot bee unknowne unto you, Gentlemen of the Romish faction) their books, the fore-rünners of that wicked designe, in the meane time to sollicite their causes, and to prepare to battell, when the Alarum to the Maslaker should be giuen. Out of which Popish bookes I thought good to draw these few Oppositions.

First, that you may know the Protestants of England, bred under the preaching of the Gospell, not to be caried with blind Papists, like Haukes hooded, they know not whither.

Secondly, that you may examine by the same, whether the Church of God be visible still at Rome or no? For saith the Argument before the Acts in your Rhems: The Church shall still continue visible
in

TO THE READER.

in Rome untill the fulnesse of the gentiles be come in. *Which examination being taken by your doctrine, & the effect of your doctrine, it wil appeare that Antichrist is gotten into the temple of God, seeking to draw from the true faith, to abrogate the daily sacrifice, and atchieue desolation. All which (as your Annotations upon the Rhems teacheth) are the marks of Antichrist.*

For doctrine, the Church of Rome disgracefully teacheth, yea blasphemously; first, that if God command vs impossibilities, and not for doing them, doth not onely punish vs temporally, but damne vs perpetually: He I say (saith Kellison) must needs be more cruell, inhumane, more barbarous then any Scythian; & so tyrannical, that in respect of him Nero, Domitianus, and Dionysius were no tyrants, but clement Princes. But we may say to these proud blasphemers, as Saint Augustine said to the Pelagians: The Pelagians thinke themselues cunning men, when they say, God would not command that thing that he knoweth a man is not able to do. And who is there that knoweth not this? But therefore God commandeth vs to do some things that we are not able to do, that we may vnderstand, that we ought to craue of him.

*Secondly, their doctrine is disgraceful to Christ, and to the decrec of the whole Trinity, concerning
the*

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the redemption of man through Christ: who undertooke for Adam, before he was created, that if Adam did fall, to redeeme him to his priſten eſtate. Otherwiſe God could not in juſtice haue condemned his Son for Adams tranſgreſſion, had he not bene obliged for him, before he became a traitor to God. Contrary to this precious redemption, Kelliſon ſaith: If Chriſt hath deliuered vs from hell, becauſe he hath payed the puniſhment due to ſinne, and requireth no other ſatisfaction at our hands; then doth he, in a manner, egge vs forward to all vice. But if a Pope with Urban the 6. or Clement the 7. giue remiſſion of ſinnes, to commit ſinne by fighting in priuate ſchiſmes, or to murder a Prince with Innocent the 4. they do not egge forward to vice. But if Chriſt hath taken away ſin, (yet he onely with Kelliſon) although alſo he worketh a glorious renouation in man, eggeth forward, nay openeth a wide gate to all licencious libertie, vice, and iniquity.

Thiraly, they ſeek the diſgrace of Chriſtian Faith, ſtiling it an idle apprehenſion of Chriſts iuſtice, and a lying faith. But their faith, which is onely hope, well corroborated, confirmed and ſtrengthened, vpon the promiſes and graces of God, and the parties merite, or in the Popes Pardons, or in the merite of others which can merit their onne glory, and others ſaluation. VVhereas
Chriſt

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Christ merited his owne glory (as the Annotations upon the Rhems teacheth) this Romish faith is no idle apprehension nor lying faith. But to haue an affiance in Christ for happinesse, which is the very life and soule of faith: that onely with them is an idle apprehension of Christs Iustice, and a lying faith.

Lastly, they seeke the disgrace of all religion in teaching, Christs sacrifice is not sufficient to vphold religion, and the worship of God. But a round cake offered by a new sacrificing Priest to deface the glory and eternall Priesthood of Christ, that is sufficient. By this it doth appeare, that the Church of Rome attempting to draw from the true faith, and abrogating the daily sacrifice Christ Iesus, to the setting up of the abomination of desolation, prophesied in Daniel, is not the true Church, but the Church of Antichrist. As in doctrine it proueth it selfe opposite to Christ: so in the action of seeking desolation as well temporall as spirituall; under the colour of merite, it doth the like. For the fruit of their doctrine is to murder Princes, and to ruinate States, that Antichrist may sit still in the wilderness. To which end they wēt up (as Christ hath foretold) into the plaine of the earth, & they compassed the tents of the Saints. For it is not (saith Saint Augustine De ciuitate Dei lib. 20.) to be taken, that the persecutors

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secutors should gather to any place, as though
 the campe of the Saints or beloued city should
 be but in one place: which indeed are no o-
 ther thing but the Church of Christ spread
 through the whole world. And therefore
 wheresoeuer the Church shall then be (which
 shall be in all nations euen then, for so much is
 insinuated by the earth here specified) there
 shall the tents of the Saints be, and the belo-
 ued city of God; and there shall she be besie-
 ged by all her enemies (which shall be in eue-
 ry country where she is) in most cruell and
 forcible sort. *And thus shee hath bene besieged*
(not to speake of the Bohemians, the Massaker in
France, and other places) in this little Island, by
an army of Priests, of whom Gregory Bishop of
Rome, hath long foretold, saying: All things are
done which were foreshewed, the King of
pride is at hand; and that which is a vile thing
to be spoken, an army of Priests is prepared for
him: because they which should be chiefe
in humility, doe serue as Souldiers, vnder
pride and arrogancy. By this army of Priests
(sent by the King of pride) treasons haue growne
up in this kingdome, as close together, as the huske
and corne in one eare. Squier sent by Walpoole
the Iesuite, a fellow-worker to the King of Pride,
marshalled hither to this end with his poyson. Parry,
sent

TO THE READER.

*sent by Benedict Palimon the Iesuite, an other
of the ranke, with a knife, with many more: whose
tailes were bound together like Sampsons Foxes, to
destroy the land. Yea by fire also had not the provi-
dence of God prevented the gunpowder treason. Thus
briefly the Church of Rome likewise appeareth in
seeking desolation, to be the visible Church of An-
tichrist. And for the further prooffe hereof, I referre
you (gentle readers) to these few Oppositions fol-
lowing Thus wishing you all happinesse in the Lord,
and well freed of the Iesuits (which like Cannibals
hunt after the soules and bloud of you, and
your posterities, as wofull experience
teacheth) I end.*

THOMAS BEDLE.

THE



THE TABLE.

Opposition 1.

THat God creating vs able to fulfill his law, is neither in commanding, nor in punishing vs, in not performing his will, an unreasonable Prince, as Popery teacheth.

Oppos. 2.

That Protestant Preachers teaching the true vse of the law, open the way to piety.

That Popish Priests teaching impieties contrary to the law, open a gappe to unutterable villany.

Oppos. 3.

That Christ in taking away our sinnes, doth not (as Popery auerreth) egge forward to vice, but to vertue.

That Popes and popish Priests, in giuing remission of sinne to commit sinne, open a gate to all licencious libertie.

Oppos. 4.

That Christ hath perfected our saluation, and not left it to our co-operation.

That Popish Priests which auerre that Christ hath only merited grace for vs, co-operate not with that grace, but with disgrace of the holy Trinity.

Oppos. 5.

The Table.

Oppos. 5.

That it is not in the power of man to raise himselfe from death to life.

That Popish Priests in teaching the contrary, goe about therein to blot out Gods covenant concerning the absolute remission of sins in Christ, to extenuate the merits of our Saviours passion, and to abase the power of Gods Spirit.

Oppos. 6.

That we are iustified by Christs whole entire obedience of the law, and not by part.

That Popish Priests in denying this doctrine, send men to seeke their salvation in the confusion of Babylon.

Oppos. 7.

That we are iustified by faith in Christ: which faith is not an idle apprehension of Christs iustice, or a lying faith as Popery teacheth.

That the faith Popish Priests teach, is an idle apprehension, and lying faith.

Oppos. 8.

That Protestant Preachers in teaching an inherent righteousness, as well as an imputative, open a gap to all piety.

That Popish Priests teaching neither an imputative, nor an inherent righteousness, but an inherent euill, open a gap to all kind of impiety.

Oppos. 9.

That the faithfull mans praier, beleeuing the remission

The Table.

tion of finnes, is not without most excellent vse.
That Popish Priests prayers are most idolatrous, yet
they not weare their hose out of the knees to say them,
except they may merit heauen by them.

Oppo. 10.

That Protestants acknowledging Christ their only
Aduocate, neither rob nor dispoyle him of honor.
That Popish Priests rob and dispoyle him of all honor, to
bestow it elsewhere.

Oppo. 11.

That Protestants beleeuing in Christ to the remission
of finnes, haue both a religion and sacrifice.
That Popish Priests in seeking their saluation in their
consecrated cake, boty, water, ashes, palmes, candles,
and such like, ioyned in commission with that their God
of bread, as a God not all-sufficient to saue of himselfe,
haue neither religion nor sacrifice.

An Addition demonstrating the abolishing of Anti-
christ, vniuersall maintainer of treason, and supreme
head of Heretiques.



THE PRINCE- LY PROGRESSE OF THE CHVRCH MILITANT,

marching forth by the steps of the
Flocke, to her triumphant Bridegrome,

CHRIST IESVS.

OPPOS. I.

THe Protestants doctrine, which affirmeth that the Suruey of
commandements are impossible, maketh God an un- the new
reasonable Prince. religion.
pag. 459.



HE Protestant Preachers in tea-
ching Gods commandemens im-
possible to be kept, preach the
truth: yet is God, as the sequels
shall declare, most good, iust,
and no vnreasonable Prince.

To the manifestation hereof,
we are to consider, that *Iehouah*, who in all eternity
meditated in the mirror of his Maiestie, concerning
the creation of *Angels*, and *Men*: to the end they
might participate of his *immortalitie*, and perma-
nent *felicitie*. And withall the heauen, and earth, so
excellent in beauty, so admirable in variety, as glori-

ous pallaces for them to dwell in. To the effecting, at the time prefixed what he had in his eternall counsell decreed: created the *Angels*, with an vnderstanding of surpassing excellency, and of nature most simple, next vnto his diuine and sacred *Deity*. Afterward (not to speake of the worlds creation) he made these glorious creatures, witnessing spectators of *Adams* noble birth; made by Gods owne hand, of the virgin-like earth, and in his owne image. Not that the body or soule of *Adam* was the image of God, but that it had it residence in both.

Col. 3. 10.
Ephel. 1.
24.

In the body there was maiesty, representing a diuine maiesty, immortality, and innocency, which as spirituall rich robes decked the same, with an vnspeakeable beauty. In the firmament of the soule: the image of God in knowledge, and the same in righteousnesse and holinesse, as glistering lights did shine forth to the garnishing thereof. In the vnderstanding as a bright shining sunne, soundnesse of reason ouerspread his glorious rayes. In the will vprightnesse and holinesse: *The libertie of the will, shewing forth some very diuine matter in the soule, like a precious stone set in gold (as Saint Bernard speaketh) was such, that by it owne and proper motion, it chose, and refused that which sound reason said was to be chosen, and refused; that is, the choise of good and euill was free.*

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the new
religion.
pag. 253.

Briefly to take along with vs one of our aduersaries, that his owne mouth may condemne him: *Adam* (saith Kellison) was enriched with a soule filled with grace, and spirituall treasures: which was prone to vertue, not inclined to vice, neither molested with concupiscence,

Of the Church Militant.

3

piscence, nor over-ruled by passion: but ruled reason, which was ruled by grace. His superiour part was obedient to God: his inferiour part to the superiour, sensuallitie to reason, the flesh to the spirit: and all creatures to him were obedient.

Now God hauing created *Adam* in this surpassing glory: placed him in *Eden*, where he was inuironed about with varietie of pleasures. And because it was necessary that mā adorned with such height of dignity, should yet owe homage vnto his creator, as to the supreme *Maiessty*; he made a couenant with him, founding it in that pure and holy nature of mans part, in which he was made. On Gods part, in Gods owne law ingrauen in mans heart by his diuine finger, in the first creation. And not in Christ, nor the grace of God in Christ. For then God hauing a delight to be with man, and man with God: there was no breach nor variance, that there needed a mediator: as after *Adams* fall there did, when a new couenant was to be made, namely, the couenant of grace in Christ: in which legall or natural couenant, the Lord promised vnder condition of holy and good workes, in obedience, and faith to be performed, a cōtinuance of immortality, through a perpetuall life, free from sorrow, sicknesse, age, and death it selfe; or otherwise, if by disobedience he transgressed, death. *In the day that thou eatest thereof, thou shalt dye the death,* saith God to *Adam* in his fatherly warning, or admonition, to the end he should not fall.

Iehonah who had thus made the *Angels*, witnessing spectators of the purity of *Adams* creation! yee

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for a further testimony likewise to all succeeding ages, concerning the goodnes of the Angels, of man, and all creatures: it is said: *God saw all that he had made, and it was very good.* In the heauens when this celestiaall Oracle was published, the *Angels* stood in their beauty surpassing, excelling in *Wisedome, Power, Holinesse, and Happinesse.* In paradise *Adam* was in most admirable glory, meditating in the height of his vnderstanding, in the mirrour of the diuine Deity; neither was there in heauen or earth, any enemy to be seene, or found: to vnrobe *Adam* (by breach of the couenant) of the *illustrious image* of God.

But as it commonly falleth out in best gouerned states: though the Prince do shew neuer such loue to the subiect, by the gift of honour and rich possessions: yet some are so vngratefull, that by conspiracy, and in hatred of all piety, they seeke to murder their Prince and Soueraigne, that they might while streames of bloud inuironne the mournfull throne, set the crowne vpon their owne tyranicall heads: so in some sort it fell out in heauen (*the beautiful citie of perfection*) For some of the *Angels* (not contented with the blessed, & permanent state in which they were created: hauing *Lucifer* for their General) became aduersaries to God, by conspiring in the height of their ambition, to plucke the royall, and euer-shining *Diademe*, off their creators head. Inso-much that in Gods iustice, they were throwne downe like lightening from heauen. That they might at the time appoynted, be chiefe (as a terrour to all traytors) in hellish torments: that would haue

haue bene aboue God in heavenly pleasure and felicity.

Lucifer and his associates thus banished the celestiall Hierusalem (like a wandring *Archtraytor*, that desireth euery one to be like himselfe, by infusing into others his poyson through hellish perswasion) set vpon *Adam*, vsing his wife as an instrument, to effect what he intended. And like as an *Aspe* doth first send poyson with a tickling delight, into one veine, and so from veine to veine, vntill the vitals be seized vpon, and the body wrapped in the armes of *Death*. So did Satan, first by sugered temptation, eclipse the cleare shining light of *Adams* vnderstanding, when he caused him to call in question the Lords commandement. And afterward wounded him with the sting of *concupiscence* inwardly, hauing procured him to reach his hand towards the apple. But once eating, and by eating transgressing; he was wounded to death. And by transgression likewise of the law (which is a priuation and want of conformity with the law of God) 1. Ioh. 3. the glorious eye of the vnderstanding became presently obscured: like a dead mans eye, with thicke and palpable darknesse of ignorance. And the shining beauty of the will, turning away from righteousness and holinesse, was ouerwhelmed with the darksome cloudes of impurity and iniustice: and became through the hardnesse of heart, & deceptfull lusts, corrupt, froward, and more poisoned then the minde it selfe.

Briefly *Adam* (like an euil mā that hateth the light) being become the companion of of death, hating

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pag. 353.

his Creator: thought forthwith to hide himselfe, vnder shade trees from his presence: from whom darknesse it selfe cannot be hidden. Thus when by sin, (as Kellison saith) man would not be subiect to God, he became a slaue to his owne flesh, passions and sensuality, hell and damnation. And of all this seruile subiection, sinne was the cause. For when Adam sinned, and we in him transgressed, we were by and by guilty of death, which is the reward of sinne: and by sinne we became slaues to sinne and concupiscence. For as Christ saith: Whosoever sinneth is a slaue to sinne. And being slaues to sin, we were slaues to the Diuell: who hath no authority or power ouer vs but by sinne: and being slaues to the Diuell, we were the captiues of hell.

Rom. 5. 18.
Heb. 12. 16.
Suruey
pag. 580.

Though this be the state of all the sons of men, whose birth-right Adam sold in the height of his pleasure for an apple; and not onely his owne, as Esau did for a portion of meate in his hunger: Yet God who is good and iust, and must be iust, (as Kellison saith) else were he not good; first, as he is good, yea essentiall goodnesse, cannot but require (notwithstanding our wofull fall) obedience at our hands, to the fulfilling of his law, through the purity of nature, in which he created Adam. Which purity lost, being also the ground and iustice, out of the which the law should be kept: no man (though the Lord command obedience) is able to performe the same. For by sinne (as Kellison saith) we were dispoyled of grace. And that force of grace had we none, because sinne had deprived vs of it. Likewise Saint Augustine cited by M. Whittaker against Campian, saith: Naturall gifts were corrupted, the supernaturall extinguished.

Suruey
pag. 54.

Infomuch

Insomuch that the naturall mans vnderstanding, as the Scriptures auerre, is so farre off from doing the office of a Generall, to direct the will, to the effecting that which is good: *That it neither perceiueth, nor conceiueth the things of God.* And the will deprived of liberty, to choosethat which is good, and wanting the direction of reason, (like an vnruely Souldier) transgresseth cōtinually the law, through disordered motions, and euill desires. *O euill is free will without God, saith S. Augustine cited by Bishop Jewel.* Againe: *Man misusing his freewill, spilt both himselfe and his will.* Againe: *What do men presume so much of the possibility of nature? it is wounded, it is mangled, it is troubled, it is lost: it behoueth truly to confesse it, then stedfastly to defend it.* Againe: *Free-will once made thrall, auaieth nothing but sinne.*

2. Cor. 2.

14.

Ephes. 4.

18.

Rem. 7. 14.

Ibid. 6. 16.

17. 20.

Apol. pag. 16.

But to make this yet more manifest, that neither the will, nor vnderstanding haue life in them; most excellent is that place cited by Doctor Fulke from the Councell of Aransican. Chap. 7. *That we are not apt to thinke any thing of our selues, as of our selues. If any man do hold, that by force of nature, he can thinke any good thing, which pertaineth, and is expedient to eternall life; or that hee can choosethat to be saued: that is, to consent to the preaching of the Gospell, without illumination, and inspiration of the holy Ghost, which giueth to all men, the sweetnesse in consenting, and beleeuing the truth: He is deceined with an hereticall spirit: not vnderstanding the voyce of God, saying in the Gospel: Without me yee can do nothing. And that of the Apostle: Not that we are apt of our selues, to thinke any thing as of our selues: but our sufficiency is of God. And touching*

Rhem.

pag 195.

vnderstanding, the Apostle saith: *The naturall man vnderstandeth not those things that be of the spirit of God. For they are foolishnesse vnto him: neither can he know them, because they are spiritually discerned.* So that neither the will nor vnderstanding haue heauenly life in them. Therefore it is impossible to do good, although the Lord commands it. Neither is the Lord bound to work it in vs; for he oweth vs nothing: & may leaue vs reprobate, to be condemned for euer, without impeachment to his goodnesse. As he refused *Eſau* when he loued *Iacob*: Respecting them both as ill, (as the Annotations vpon the *Rhems* teacheth) and the one no lesse then the other guilty of damnation, for originall sinne; which was alike in them both. And therefore where he might haue iustly refused both, he saued of mercy one: which one, being as ill & as void of grace as the other, must therefore hold of Gods eternall purpose, mercy & election, that he is preferred before his brother, which was elder then himselfe, and no worse then himselfe.

Secondly, God as he is iust, requireth obedience at our hands: that our actions may be tryed by the diuine rule of iustice, namely his law. Otherwise, as *S. Augustine* cited by *Kellison*, teacheth, *No sinne should be, if no law did forbid it.* If no sinne, then no death. If no death, then *Adam* should escape unpunished; contrary to Gods word which saith: *In the day that thou eatest thereof, thou shalt dye the death.* Yet God in commanding vs that which is good: and in punishing vs doing euill and not good: which both (as *Saint Augustine* saith) are damnable: neither impeacheth his goodnesse (as we said before,) nor iustice, the fault being ours that we transgress,

Rom. 9.
Annotar.
Rhems.

Suruey
pag. 580.

greffe, and not Gods: who created *Adam*, and we in *Adam*, able to performe his law; as his word doth auerre, his *Angels* witnesse, and *Kellison* afore cited, testifie.

Therefore if Princes for a momentary transgression, may iustly punish their subiects with perpetual exile and death it selfe: how much more may God that created *Adam* to glorious a creature, both punish him for his rebellion, & all his posterity in him (that spared not the *Angels*) yet himselve a most iust, and good God? According to that saying of *Moses*: *Perfect is the work of the mighty God, & all his waies are iustice and iudgement. God is true and without wickednesse, iust and righteous is he: Not cruell, inhumane, barbarous or tyranicall; as the false Prophet Kellison like a prophane Marcionite vrgeth. For as Aristotle a heathen could say: Iustitiam esse hespero, & lucifero formosorem: Iustice is farre more beautifull then the euening and morning starre.* Deur. 32.4

But to conclude against this most blasphemous hereticke with Saint *Augustine*: *Detractor diabolum in lingua portat*: A slanderer beareth the diuell in his tongue: and yet maketh himselve in the meane time, as cunning as any Pelagian, of whom Saint *Augustine* thus speaketh; *The Pelagians thinke themselves cunning men when they say: That God would not command that thing that he knoweth a man is not able to do: And who is there that knoweth not this? But therefore God commandeth vs to do some things that we are not able to do, that we may vnderstand that we ought to craue of him.*

Thus we see, God is good in requiring that
which

which is good at our hands: and iust in punishing vs not performing the same. And *Kellison* a blasphemous wretch to vrge the contrary, to disgrace the truth, the Lord of truth, and the preachers of the same.

OPPOS. 2.

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religion.
Pag. 570.

The Protestant Preachers, auouching the lawes and commandements of God, to be impossible; giue occasion to all impiety.

THE Protestant preachers auerring the couenant of workes founded in nature, and in the law of God, impossible to be performed, auouch the truth. Yet teaching the true vse of the law, direct the way to all piety. Whereas Popish Iesuites and Priests making the law to be no law, leade the way to all impiety: as the sequele shall declare.

Although the promise of the law hath annexed condition impossible to be performed by any of the sonnes of *Adam*: yet concerning the elect, it is not without most excellent vse. For first, it serueth the Spirit of God, as an instrumentall meanes to bring them to the notion of sinne. Secondly, to worke a terrour in them, for sinne. And thirdly, to be as a Schoolemaster, directing to Christ.

Concerning the first vse, *Saint Paul*, speaking of himselfe, saith: *Nay, I know not sinne but by the law: for I had not knowne what lust meant, except the law had said. Thou shalt not lust.* That is, he had not knowne that euery tickling desire of concupiscence (though resisted) had bene sinne: except the law

had said: *Thou shalt not lust.* This vse of the law Popish Priests and Iesuites do deny. First, in teaching that *concupiscence* it selfe is no sinne: but when we do obey and yeeld to it. Nay, they doe suppose, that the outrage of *concupiscence*, and sensuall appetite, is so farre off from sinne, that he that consenteth not vnto it, need not to say; God forgine vs our sinnes for the same. Moreouer the Councell of Trident accurseth him that thinketh *concupiscence* to be a sin. If it were no sin, the law would not haue prohibited the same, as it doth: For saith S. Paul, as it is in their owne translation: *But sinne I did not know, but by the law: for concupiscence I knew not, vnlesse the law did say: Thou shalt not couet. But occasion being taken, sinne by the commandement wrought in me all concupiscence.* Vpon which place the Annotation noteth, That sinne, or *concupiscence*, which was asleepe before, was wakened by prohibition: the law not being the occasion thereof: nor giuing occasion thereunto: but occasion being taken by our corrupt nature, to resist that which was commanded. S. Ambrose vpon this place saith: He hath not (namely the Apostle) discerned this *concupiscence* from sinne: but ioyned it vnto it. Signifying that when there was not so much as any suspicion, that this thing was not lawfull before God. I knew (saith he) that it is a sinne. The argument in the Rhems, before the Epistle of Saint James, thus speaketh: *The Apostle dehorteth from all sinne: but yet also namely to certaine, and from certaine.* As fro acception of persons fro detraction, and rash iudgements, from *concupiscence* and lone of this world. By this we may see, that *concupiscence* is of it selfe a sinne forbidden in the law: before we do obey and yeeld

James 1.
Annotat.
Rhems.

Rom. 7.
annotat.
Rhems.

vnto

vnto it. *Whosoeuer* (saith our Sauour) *looketh on a woman to lust after her, hath committed adultery with her already in his heart.* Againe, not onely the man that killeth his brother is culpable of iudgement: but he also that is angry with his brother vnadvisedly. *We are forbidden* (saith *Kellison*) *not onely to kill, but also to be angry: not onely to abstaine from adultery, and fornication; but also from lasciuious looks, yea desires.* *We are not only forbidden to offend our friends, but also to loue our enemies.* Againe, the law restraineth, euen the inward consent desire, and delight, as well as the outward. For Christ aiming at that most excellent perfection that was in *Adam* when he was created: forbideth in vs by his immaculate law that permitteeth no filth of sinne, the least euill that may arise through concupiscence, to labour against his spirit, in so heavenly a building as is the renouation of man to his pristin estate.

The concupiscence of the flesh (saith *Saint Augustine*) *against which the good spirit desireth, or laboureth: is both sinne it selfe, and also the paine of sinne, and the cause of sinne.* For, as the Annotations vpon the *Rhemsteacheth*, *From the concupiscence of the flesh, & the concupiscence of the eyes, and the pride of life, all sinne and temptations proceed.* As *Thomas* vpon his *Sums* there cited, confelleth. Againe, *Concupiscence* (say they) *is an inordinate appetite of the soule, inclining it to follow the desires of the flesh: proceeding from sinne, and bending the soule to sinne.* Secondly they teach contrary to the law: because they say, that veniall sins (as they stile them) be no sinnes. For a man (saith the Annotations vpon the *Rhems*) may be iust, notwithstanding

Survey
278. pag.
257. pag.

Ag. contra
Iulian lib. 3
cap. 3.

James t.
mag.
In a treatise
printed by Io.
achim Ter-
guetius.
1596.

standing veniall finnes. Againe, veniall finnes are pardonable of their owne nature, and not worthy of damnation. Now those finnes that are pardonable in their owne nature owe to God no debt: that is, the punishment due for sins. But veniall sins do. For debts do not onely signifie mortall finnes but also veniall: as S. Augustine by them often cited, teacheth. Therefore every man be he neuer so iust: yet because hee cannot liue without veniall finnes, may very truly, and ought to say this prayer: Forgiue vs our debts. Againe, whosoeuer hath any impure matter of veniall finnes, or such other debts, to Gods iudgments payable: must into Purgatory, or more truly into hell, if they be not pardoned in Christ. For the wages of sin is death.

1 Ioh. 1. marg.
Rom. 1.
Rhem.
Mat. 6.
annotat.
Rhemis.

Rem. 6. 23.

Thirdly, they teach, that every iniquity is not sinne, against plaine Scripture, that saith: That all iniquity is sin. 1. Ioh. 3. 7. As it is in their owne Rhems. Let no man say (saith Saint Augustine) sinne is one thing, iniquity is another thing. I am a sinfull man, but I am not vniust. Every one that doth commit sinne, doth commit iniquity: for sinne is iniquitie. What then shall wee do with our finnes and iniquities? No man in this life, hath bene, is, or shall be perfectly iust. Moreouer contrary to the law, the Iesuite thinkes he finnes not at all, by lying impudently before his Kings face: yea, and confirming his lye with perjury, by laying his hand upon the holy Gospel. And why so? Because hauing receiued a commandement from his Generall, to lye, his vow of obedience is so precise, that he thinkes he is freed from all sinne: and that he faulted much more, if by telling the truth he had not obeyed him. Here they play the Priscillianists, which sayd: Iura, periura, secretum prodere noli:

1. Ioh. 1. marg.
1. Ioh. 3.
Annotat.
Rhemis.

I. suites
Carech.
2. lib. 122.
pag.

noli. Swear, and forswear, but bewray no secrets.

Fourthly, whereas the law commands obedience vnto the Kings of the nations, who beare rule ouer vs: and are as the forbidden fruit, and apple in paradise, that may not be touched: *Touch not mine annointed: Yet notwithstanding, it is a common thing with the Iesuites, to preach to their yong Nouices, concerning the murther of Princes. And do teach that the Bulles of Rome haue power to depose all the Kings of the earth, and to depriue them of their temporall state and Soueraignty. That Kings so excommunicated, ought to be slaine (though they be Catholickes.) That it is a good and meritorious deed to murther them. The Councell of Constance (saith a Iesuite) condemned that odious Proposition, concerning the killing of Princes, by priuate men: whensoever they iudge them for tyrants; but when the Pope (that King of pride) shal iudge them for tyrants, it seemeth it is meritorious for his army of Priests to set vpon them. Richard Waipoole the Iesuite furnishing Squire with poyson & instructions to kil the Queene of England, told him, that it should be a godly sacrifice to God, and that Squire needed not to feare the danger of his life, or person, by reason of the meanes which he had opened vnto him: and though the enterprise should faile, yet he should change this present condition into the state of a glorious Saint, and Martyr in Paradise. Benedict Polmio a Iesuite, caused William Parry to undertake to murther the Queene: afterward a Priest (to whom he imparted it) dissuaded him from the attempt, telling him the act was damnable: wherupon seeing this contrariety of opinions, he repaired to Hanniball Codretto, a Iesuite, to be confest; who*
told

Exod. 20.

Luke 22.

Psal. 105.
15.

I Iuites

Catech.

lib. 3. pag.

204.

Le Franc.

disc. pag.

18. a. 64. 65.

34.

Iesuit. Cat.

lib. 3. pag.

143. 144.

Le Franc.

Disco. 37.

pag.

told him, it could not be but this Wats was an hereticke. For the true Church made no question (or rather the Church of Antichrist) but that Kings excommunicated by the Pope, were ipso facto, tyrants, and therefore ought to be slaine. The Pope himselfe granted vnto Parry plenary indulgence, and remission of all his sinnes to murther the Queene. An accident of no great wonder: for Popes haue bene common murtherers. Yet Bellarmine in his letter to the Archpriest, saith: It was neuer heard of from the Churches infancy untill this day, that euer any Pope did command that a Prince (though an Hereticke, though an Ethnike, though a persecutor) should be murthered: or did approve of the fact, when it was done by any other. But he meaneth by those that were deafe and could not heare. Pope Clement the fourth stirred vp Charles the Earle of Aniou, against Mansfreed the King of Sicil, who vanquished, and killed Mansfreed. Pope Gregory the seuenth conspired the death of Henry the fourth, to be acted in the Church, whither the Emperour resorted to pray. Pope Urban the sixth, sent for Charles, nephew of Lodowicke, King of Hungaria, to aide him against Queene Iane, with a promise of the kingdome of Naples: which kingdome Charles appeasing, put the Queene to death. Pope Gregory the 9. caused the Embassadors to be slaine that came frō Fredericke the 2. to certifie him concerning the winning of Ierusalē. Fredericke the 2. was poysoned, after strangled by one Manfredus, by the appointment of Innocent the 4. Pope Clement the sixth sent one to Lodowicke the Emperour to giue him poyson in wine, whereof he dyed. But to re-

turne

Iesuit. Cat.
lib. 3. pag.
134.335.

turne to the army of Priests of these Kings of pride;
The Iesuites of Doway, sent Peter Pan a Cooper dwelling at Spres, to kill Maurice Prince of Orange, and Earle of Nassaw, with a promise to procure a prebend for one of his children. The Prouinciall moreover gave him a blessing at his departure, saying: Friend, go thy waies in peace, for thou goest as an Angell, under Gods protection and safeguard.

Ibid.

Balthazar Gizzard (that slow the father of this province of Orange) confessed that a regent Iesuite (in the Colledge of Trees) assured him, that hee had conferred with three other of his companions, who tooke it wholly to be from God. Castel (a Scholer of the Iesuites) resolved to stab Henry the fourth of France in the throat with his knife: (and did in the midst of his Nobles strike him in the mouth) beleeued the act was lawfull and meritorious. Ambrose Varade did animate Bartier to go and seatch his two edged knife (prepared by a Priest of purpose) in the French Kings breast: binding him thereto by the Sacrament, and assuring him by the living God, that hee could not do a more meritorious act, & that he should therefore be carried by Angels into Paradise. Ganguard the Iesuite termes the act of Iames Clement (in murthering Henry the third with a poysoned knife, which he thrust into his belly) a heroicall act. The Iesuites of France, terme it the gift of the holy Ghost. Pope Sixtus the fifth in a solempne Oration, made in the Consistory of Cardinals, the 11. day of September 1589. compared the treason of this cursed Dominicke, with the act of Eliazer and Iudeth: yea a farre greater worke, a rare, a notable, a memorable act, that a Monke, a religious man, had flaine

Le Franc.
dilco, pag.
34.

Ibid. pag.
31.

Ibid. pag.
33.

slaine the vnhappy French King, in the middest of his hoast; an act not done without the prouidence of God, and assistance of his holy Spirit. Thus did the Pope glory in his bloody Oration; as *Urban* the sixth with great ioy and contentment, did contem-plate in the bloody sword, that slew *Charles*: who for the kingdome of *Naples* (at his request) put to death *Queene Iane*.

Firsly, the Apostle commandeth euery soule to be subiect to the higher powers. Vpon which place Saint *Chrysostome* thus saith: Let euery soule be subiect to the higher powers, although thou be an Apostle, although thou be an Euangelist, although thou be a Prophet, although thou be whatsoeuer thou art. For this subiection doth not ouerthrow religion. And Saint *Augustine* saith: Who being in his right wits, would say to Kings: Take you no care by whom in your kingdome, the Church of your Lord is defended, or oppugned; let it not pertaine to you, who in your kingdome will be religious, or sacriligious? to whom it cannot be said: Let it not pertaine to you, who in your kingdome will be chaste, or vnchaste. Againe, A Prince serueth God otherwise as hee is a man, & otherwise as he is a King; because he is a man, he serueth God in liuing faithfully, but as he is a King, he serueth God by making lawes in cōuenient strength, which cōmand in st things, and forbid the contrary. As *Ezechias* serued God in destroying the groues, and temples of idols. *Dauid*, *Salomon*, and *Ezechias*, commanded the Priests to execute their offices, according to the law of God, & were obeyed. *Constantine*, *Theodosius*, *Martianus*, and *Iustinianus*, made Ecclesiasticall lawes, to compell Ecclesiasticall persons to

Rom. 13.

S. Aug.

do their duties, & called general Councils to decide questions of religion, and gaue order to proceed in them according to the Scriptures. They appoynted Iudges, & a Senate to order the Councell, as *Valentinianus* in the Council of *Chalcedon*, and were obeyed.

But contrary to all this, and the Lords commandement, the Church of Rome teacheth, that treason in a Clergy man is no treason. For the Iesuite *Emanuel Sa* delinoreth in expresse termes upon the word *Clericus*: That the rebellion of a Church man against his King, is not treason: because he is exempted from being the Kings subiect. But so they were not in the dayes of *Dauid*, *Salomon*, *Iehosophat*, *Ezechias*, and *Iosias*, which exercised supreme gouernment in causes Ecclesiasticall, and ouer the high Priests themselves: yet they are in the daies of *Antichrist*, exempted, from being obedient to Princes. For the Churchmen (saith *Bellarmino*) are as far aboue Kings, as the soule aboue the body: or more truly hee might haue said: as the Pope aboue the Emperour: and so haue ioyned the King of pride and his army together: of whom *Gregory* Bishop of Rome, hath long foretold, saying: *All things are done which were foreshe-wed: the King of pride is at hand, and that which is a vile thing to be spoken, an army of Priests is prepared for him. Because they that were appointed to be chiefe in humility, do serue as souldiers vnder pride & arrogancy.* But of some it may be demanded, how they serue as souldiers vnder him? First, they serue as spyes in *Israel*, vsing to that end much craft in change of rayment, but more in their speech. Secondly, they serue as internall furies to publish excommunications and

Popish

Le Franc.
disco. 26.
Page.

Popish Brieues against Kings and Princes, that they may incite the subiect to deny obedience, and rebel. Thirdly, they serue where they haue power, as *Julian* the Cardinall serued vnder the King of pride in *Bohemia*: in burning of townes, killing men, women and children, rauishing, deflouring, and making a spoyle. Fourthly, they serue where they want power, like blinde *Moles* vndermining vnder the earth, that they may blow vp the Church of God at an instant, through vnmercifull fire. Fifthly, they serue where they haue authority, as the executioners in the *Massaker of Franca*, in the reigne of *Charles* the ninth. And as the tormentors in the reigne of *Queene Mary*, who spared not the child in the mothers belly. This is not Apostolicall, but *Antichristian*. Sixthly (like them that despise gouernment, and vphold the faction called *Prasine*) they teach, that the rebellion of the Laity is no rebellion. The *Catholikes of England* (say the Diuines of the Vniuersity of *Salamanca*, namely *Iohn de Sequercza*, *Emanuel de Royos*, *Iasper de Mena*, *Peter Osorio*) may fauour *Tirone* in his warres, and that with great merit, and hope of eternall reward, as though they warred against the *Turkes*. Again, All *Catholikes* doe sinne mortally that take part with the *English* against *Tirone*: and can neuer be absolved from their sinnes, by any Priest, vlesse they repent and leaue the *English*. They are in the same case that helpe the *English* with any victual, or any such like thing. Again, the most worthy Prince *Hugh a Neale*, and other *Catholikes* of *Ireland* that fight against the *Queene*, are by no construction rebels. Moreover (to passe from the army to the King

Eusebia l. 4.
Annot.
Pope tyrā.
Page. 74.

of pride himselfe,) Pope *Pius* the fifth, sent *Rodolph*, a gentleman of *Florence*, to moue the Laity to rebellion in the State, in *Queene Elizabeths* reigne: and incited *Phillip*, King of *Spaine*, to send Duke *Alua* into *England*, to assist and strengthen the rebellion. *Gregory* the 13. and *Sixtus* the 5. did likewise excommunicate the *Queene*, to the end to fill the state with bloud. *Paulus* the fifth, in his first *Breue* (as the King of pride) thus exhorteth all them that will be of his army: Stand (saith he) your loynes being girt about with verity, and hauing on the breast-plate of righteousness, taking the shield of faith: Be ye strong in the Lord, and in the power of his might, and let nothing hinder you; to doe what? to deny the Oath of Allegiance to your King: Which cannot be taken without hurting the *Catholicke* faith, and the salvation of your soules. Thus contrary to Gods law, they make sinne no sinne, iniquity no iniquity, the rebellion of subiects meritorious, and not damnable: And hee an Hereticke by the Iesuite *Arniball Codretto* his censure, that holds the contrary.

Secondly the law causeth terrour (like those fiery serpents that stung the children of *Israel*.) It so terrified *Moses* at the delivery of it, that hee did feare and quake: and so astonished the *Israelites*, through the diuine image of Iustice, shining in the same, that they said to *Moses*, Talke thou with vs, and we will heare, but let not God talke with vs, lest we dye. Nay such was the contradiction betweene sinne and the rule of diuine iustice, that they could neither endure to talke with *Moses*, vnlesse he couered

Exod. 6.
Heb. 12.
21.

couered his face with a veile.

This second vse of the law, Popish Priests likewise take away. First, in teaching that a man may cleanse himselfe from the filth of sinne, and so become a vessell of honour in the house of God. And that he hath power to make himselfe cleane, and purge his owne heart. To make himselfe a vessell of saluation. To be a good tree, to bring forth good fruite. So they haue no more cause to be terrified for sinne, in whom this power remaineth, then a naked man, going to bathe himselfe in a riuer, hath cause to grieue if he fall in a soft miery, or moorish place: seeing he may wash it away at his pleasure.

Secondly, to take away the terror of sin, they haue their oath of blindfolded obedience, whereby they binde the inferiours, to obey the Generall of the order blindfolded. For these be the expresse words of their Constitution.

Wisedome is not (saith the Iesuite Ignace) *for him that must obey, but for him that must command.* Againe, *there is nothing so contrary to the commendation of obedience, as to delay; or rather arrogancy in examining the reason of our Superiours commandement.* Therefore their vowe constraines and binds them to beleue: that when the Pope, or superiors enioine any thing, they are to thinke that God is in their mouthes: and that as soone as they command, they must obey, though it be to murder a Prince. To this end, they fill the Pulpit with fire, with bloud, with blasphemies, to make their Auditory beleue that God is a murderer of Kings and Princes. And the more, to take away the terrour of sinne therein.

Rom. 9. an
not.
lam. 4. an
not.
2 Tim. 2.
annor.
Math. 12.
marg.
Rhem.

Iesuit.
Catech.
lib. 1. pag.
7.
Ibid lib. 2.
pag. 134.
121.

bid. li. 1.

pag. 7.

The Iesuites when they send any man to execute their designements: before he depart, they confesse him, and imploy one part of his penance, to confirme him in that holy enterprize; they make him beare Masse with denotion, they minister the blessed sacrament of the Altar vnto him: and this done, they giue him their blessing for a sure passport, to goe directly to Paradise (or rather to hell.)

Le Franc.

dis. p. 35. 90

Varades

incited

Barriers to

kill the

French

King.

Thirdly, in stead of the law, which worketh terror for sin, they haue their chamber of meditations, to terrifie men to sin. Which chamber is filled with pictures, or many diuels in diuers terrible shapes; which the Iesuites vse to affright mens minds to doe some notable seruice for them. Namely, if a second Varades bring a commandement from his Generall, to murder such a King or Prince, hee must according to his oath of blindfolded obedience, vndertake it: otherwise he feares he should bee damned for disobeying his Generall.

Rhem. 10.

annot.

Rom. 10.

text Rhem.

Thirdly, the law serueth to leade to Christ, who is the brazen serpent, that taketh away the sting of conscience, that saueth all them that behold him with the eye of faith, from the paines and sorrowes of hell. He is that better Mediator that hath taken away the curse and terrour of the law. This vse of the law God made to Adam in paradise; Moses to the Israelites in the wilderness; Christ to the Iewes and Gentiles. Concerning which vse the Annotations vpon the Rhems saith: *The law was not giuen to make a man iust or perfect by it selfe: but to bring vs to Christ to be iustified by him.* Againe, the law was not (as the Iewes ignorant zeale supposed) for them to iustifie

*Rise themselves by it: but to bring them to Christ, to be-
leeue in him, and so for his sake to be iustified. Notwith-
standing (like Camelions that can turne themselves
into all colours) they deny this third vse of the law:
in denying Christ to be the brasen serpent, that ta-
keth away the sinnes of the world. Christ (say they)
hath merited his owne glory. Againe, our sinnes (not-
withstanding Christs passion) are imputed vnto vs. A-
gain, Christians are truly iust, and haue in themselves
inherent iustice, by doing Gods commandments. Againe,
that Christs paines merited heauen, and so doe theirs.
That a Catholicke lining but an ordinary honest life (ei-
ther not sinning greatly, or supplying his fault by penance)
is iust. That heauen is their owne right, bargained for,
and wrought for. That life euerlasting is the stipend of
iustice. To this belongeth their *fidutia*: which is on-
ly a hope well corroborated, confirmed, and strengthened
upon the promises and graces of God, and the parties me-
rit. There is no Christ in their *fidutia*, as there is no
faith in their Religion, For he onely hath merited his
owne glory.*

Heb. 2.
marg. D.
Kcl. pag.
261. Mar.
5. annot.
Rom. 8. an-
not. Rom.
1. annot. 2.
Tim. 4. an-
not. Rom.
6. annot.
1. Ioh. 4.
annot.
Rhem.

But leauing them as they are, I will say with the
Prophet *Dauid*: It is time for the Lord to worke, for
they haue destroyed thy law. And to cry out with Saint
Augustine: *O vanitas vendens vanitatem, vanitatem
audituris, vanis & credituris.* O vanity selling vani-
ty, to them that will heate vanity, and vaine are they
that will beleeue it.

Psal. 119.
verse 126.

Thus, gentle reader, you may liuely behold the
Angels of light, directing the way of piety to
Christ: but the *Angels* of darknesse to horrible im-
piety. So that no other sect of heretickes (as the Kings

The Princely progresse

The King's Maiestie said in the Parliament house; *Not excepting Turke, Iew, Pagan, no not those of Calicute, that worship the Diuell) did euer maintaine, by the grounds of their religion, that it was lawfull or meritorious (as the Romish Catholickes call it) to murder Princes or people for matters of religion.*

OPPOS. 3.

Suruey of
the new
religion.
pag. 260.
pag. 261.

If Christ hath deliuered vs from hell, because he hath paid the punishment due to sin, and requireth no other satisfaction: then doth he in a maner egge vs forward to all vice.

Againe. If Christ abode the paine himselfe, and would haue none required at our hands, in so doing, what hath he done, but opened a wide gap to all licentious liberty, vice and iniquity?

O Blasphemous hereticke, worse then the hereticke Gnosticke, who set forth things that were monstrous about the life of the blessed Lady: whereas he publisheth hereticall doctrine disgracefull to the passion of our blessed Sauour. First (in saying) that it is not sufficient of it selfe. Secondly, if that the redemption of man bee perfected by it onely, and not left to mans merit, or to the offering vp of a round cake in the Masse: then a gate is set open to all licentious liberty, vice and iniquity.

Contrary to this, we will first proue that *Christ* is a perfect redeemer. Secondly, that *Christ* hath not onely redeemed vs, but also worketh inherent righteousness to the restoring of the image of God in vs: & therefore giues no loose liberty at all to sin
and

and iniquity, as Popes and Popish Priests do, as the
 sequels shall declare.

First, concerning the redemption of man, God
 saith (that cannot but speake truth) that giuing the
 new Testament, he would in such sort be mercifull,
 as to remember the sinnes of his people no more:
 that is to say, of the true beleeuers. The which gi-
 ueth vs to vnderstand, that God for Christs sake, by
 whom, and in whom, this testament was made, is
 perfectly and perpetually by his onely sacrifice pa-
 cified. Vpon which place of the Hebrewes, S. Chry-
 sostome cited by Doctor Fulke, saith: *Therefore hee*
forgaue sinnes, when he gaue the testament; he gaue the
testament by his sacrifice. If therefore he forgave sinnes
by one sacrifice, now there is no need of the second. Theo-
 doret likewise saith: *Where there is remission of these*
things, now there is no oblation for sinne: for it is super-
fluous after remission is giuen: and he promised remission,
saying: Their sinnes and iniquities I will no more remem-
ber. Likewise Photinus saith: *What need is there of*
many oblations? when that once, which Christ offered, is
sufficient to take away sins. Christ (saith the Annotati-
 ons vpon the Rhems) is that eternall Priest and re-
 deemer, which by his sacrifice and death vpon the crosse,
 hath reconciled vs to God, and paid his blood as a full &
 sufficient ransom for all our sinnes: he being without need
 of any redemption, neuer subiect to the possibility of any
 sinning. Againe, The full worke of that his sacrifice, by
 which we were redeemed, was wholly consummate & ac-
 complished, at the yeelding vp of his spirit to God the fa-
 ther, when he said: Consummatum est.

The truth of which doctrine concerning the ab-
 solute

Jer 31:
 Heb. 8.
 Eph. 1.3.

Rhem.
 pag 763.

2. Tim. 2.
 annot.
 Heb. 5. an.

solute redēption of man, liuely appeareth in the resurrection of our Sauour. For seeing that Christ (as their owne note vpon the Rhems cōfesseth) dyed *not* in his owne, but in our sins, himselfe neuer subiect to the possibility of sinning: It is most assured, that if one sinne of all our sinnes had remained, either not thoroughly, or imperfectly punished, then could not Christ haue risen againe: forasmuch as where there is but one sinne, there of necessity must bee death. For so hath the vnchangeable truth and righteousnesse of God decreed: *The wages of sinne is death.* Most excellent to this purpose is that saying of Saint Hillary, cited by Bishop Iewel: *Our euerlasting life is ready & easie to beleeue, that Iesus Christ is risen againe, fro the dead:* For in the resurrectiō of our Sauour, we may behold through a liuely faith, the very actual remission of sinnes, and our iustification. For as the Father by deliuering Christ to death, hath redeemed our sinnes in him, that was obliged for vs before Adam was created by the decree of the whole Trintv: so by raising him from death, he hath absolued him from our sinnes, and vs in him: according to the saying of the Apostle: *Who was deliuered to dath for our sinnes, and is risen againe for our iustification.* If one dyed for all, (saith Saint Bernard in his 190 Epistle to Innocent Bishop of Rome, then all were lead, that so the satisfaction of one might be imputed to all: euen as that one person bare the sinne of all. No man (saith Kel-lison citing Saint Iohn) hath greater charity then this, to dye for his friend, and especially for his enemy: And this also extolleth Christs power most highly, who by death overcame death: yea sinne also and condemnation:

Here

Rom. 6. 23.

Apol. pag.
89.

Iohn. 3. 16.

Eph. 5. 2.

Luk. 4. 18.

Rom. 4. 25.

Here it plainly appeareth by *Kellisons* owne words, that sinne, with the guilt and punishment, is taken away by Christ, and we deliuered from all sin, both originall and actuall, veniall and mortall, à culpa & pœna: that is, from the fault and punishment due to the same: as the Annotations vpon the Rhems acknowledgeth, and the very Canon law likewile confesseth, in teaching that the Son God tooke vpon him the flesh of sinne, that is to say, sinfull flesh, and the punishment, he being without fault: that so in the flesh of sin, both the fault might be satisfied, and the punishment also. Nay more, that we should be made the righteousness of God in him. For he hath made him to be sinne for vs, which knew no sinne (saith the Apostle) that wee should be made the righteousness of God in him. Vpon which place Saint Chrysostome, cited by Doctor Fulke, saith: that we should be made the iustice of God in him: what speech, what mind can set forth these things worthily? for him that was iust he made a sinner, that he might make sinners iust. But rather he said not so: but that which was much more; for he named not the quality, but the essence: he said not a sinner, but sinne it selfe: not onely him which sinned not, but him which knew no sinne: that we might be made, he said, not iust, but iustice it selfe, and the iustice of God. For this is the iustice of God, when iustification commeth not of workes, seeing it is necessary that no spot be found, but by grace: by this meanes all sinne cleane vanisheth away. In the meane time he suffereth them not to be extolled, seeing God performeth all; and sheweth the greatnesse of the giuer, in that the former iustice was of the law and of workes, but this is the iustice of God. *Primasius* vpon this text saith: God the Fa-

1. Ioh. 1.
annot.
De consec.
4 cap. 8.
2. Cor. 5. 2.
Rhems, pag.
570.

ther made his Sonne sinne for vs; that is a sacrifice for sinne. The sacrifice offered for sinne in the law, was called sinne, although it did not sinne at all: as it is written: And he shall lay his hand upon the head of his sinne, &c. By the bloud of these sacrifices, that bloud which was shed for vs was prefigured: for Christ being offered for our sinnes, was called by the name of sinne, that we might be made the iustice of God in him, not in vs. Theodoret vpon this text saith: That when he was free from sinne, he suffered the death of sinners, that he might loose the sinne of men: and being called that which we were, hee made vs that which he was: for he gaue vs the riches of his iustice.

Thus it doth appeare, that Christ hath not onely taken away the paine and punishment of sinne: but also merited a sempiternall righteousness for vs, which is (as an Ancient saith) the very roote of life. Otherwise what would become of that faith (which the

Rom. 10.
annot.

Annotations vpon the Rhems speaketh of) that reacheth to the life to come, making man assured of such articles as concerne the same? As of Christs coming downe to be incarnate, of his descending to hell, of his resurrection, ascension, and returne againe to be glorified: by which actions, we be pardoned, iustified, and saued, as by the law we could neuer be. In vaine would our faith be (saith the Apostle) if Christ was not risen & iustified from our sinne, & we in him: for then we were yet in our sinne: that is, guilty before God. Therefore because Christ is risen, we are no longer in our sinnes: that is, we are in very deed absolved from them, and the punishment due for them.

1. Cor. 15.
17.

Being thus compassed about with a cloud of witnesses,

nesses, concerning the perfect redemption of man; who can but behold our King comming out of his sepulcher, as out of a palace, leading death in chains, and the Prince of death fast bound in fetters of iron? and with all his elect traine following him, saying: *Ibid. 15. 35:*
 O death, where is thy sting? O grave, where is thy *56.*
 victory? The sting of death is sinne, & the strength of sinne is the law. But thanks be vnto God, that hath giuen vs victory in our Lord Iesus Christ: *Eph. 1. 7.*
 by whom we haue redemption through his blood, euen the forgienesse of our sinnes, according to his rich grace.

Secondly, forasmuch as that it standeth not with Christs Kingly power, to begin, and not to accomplish his subiects happinesse: hee in his all-seeing wisdom hath merited the *Spirit* of his Father for vs, through the effectuall working power whereof, (as by his diuine finger) he writeth his law in our minds and hearts according to his promise. So that the elect may say together with their Sauour: *I de- Heb. 8.*
sired to do thy will: o my God I am ready to do it: yea thy Psal. 40. 8.
law is within my heart. That is, all knowledge to the performace of thy law; which the *naturall* man cannot attaine vnto vnlesse God inlighteneth his vnderstanding to discern betweene objects, & things set before it in the holy Scriptures. Againe, Christ through the effectuall working of his Spirit, prepareth the heart by making it *soft* and *tender*, to will those things that are pleasing to God: yea to do the will of God, whose will it is that we should be holy *1 Thes. 4. 3.*
 and cleane. When he hath thus done, he sitteth in the heart of man, working both the *will*, and the *deed*,

deed, according to his good pleasure, to the perfect repairing of the *Image* of God in him. God sitteth (saith an Ancient) in the heart of man; like a King in a palace: in his word like a King in his Councell: in his Church like a Generall in his army: in his throne like a conquerour in his triumph. Hee sateth in the heart of *Matthew*, whom of a Publican and notable sinner, he made an *Apostle*, and *Euangelist*. He stirred such a course in the heart of *Paul*, that of a cruell persecutor, he became a faithfull and zealous *Preacher*. Yea though *Christ* doth repaire that which we haue lost by *Adams* transgression (according to the saying of the Councell of *Arausicannum*, chap. 21. *Natura* by *Adam* lost, by *Christ* is repaired:) yet *Kellison* doth tax his passion with this false imputation, to egge vs forward to all vice, to open a wide gappe to all licentious libertie, and iniquitie. But if a Pope with *Boniface* the eighth, or *Clement* the sixth, giue remission of sinnes to those that come on pilgrimage to Rome, or send their *Angels* to mediate their cause: he doth not egge forward, with *Killison*, to vice. Or if a Pope giue remission of sinnes (with *Vrbane* the sixth, or *Clement* the seventh) to fight in his priuate scisme, he doth not giue liberty to iniquity. Or if a Pope with *Inocent* the third, giue remission of sinnes to murder a King: he openeth no gate to licentious libertie. But onely *Christ* must be taxed with that by *Kellison*, who in no case by the *Roman Law*, may take away sinne.

But the society of Iesuites may. Our society of Iesuites (saith a Iesuite) is an acquitall of all sins.

One daies deuotion in their house may: as you may

may finde it thus written in their Catech. first booke, *ibid. li. an.*
 8. page. He that shall come every yeare to performe *Page. 8.*
 his deuotions one whole day in our house, shall haue plenary
 indulgence of all his sins, though he said but one Pater
 noster, or an Ave Mary.

The Masse Priest by his owne authority may: *Luke 5. an.*
 Who hauing obtained the wonderfull grace to remit sin,
 saith in the preparation to the Masse: I by mine owne
 authority do first absolue thee from the sentence of the lesse
 excommunication, if thou haue need thereof. And besides,
 I absolue thee from all thy sinnes.

Almes deeds of themselves may. *Almes deedes Luke 11. 16*
 extinguish sinne, redeeme sinne, deliuer from death, and *annot.*
 gaine heauen. But Christ without the prayers of the
 Church, and parties merite, may not. Therefore the
 Priest before Masse, in the absolution, saith: Let thy
 sinnes be forgiven thee through the merits of our Lord
 Jesus Christ, the prayers of our mother holy Church; the
 good deeds that thou hast done, and which thou shalt here-
 after by the grace of God do.

The merits of Saints without the helpe of Christ
 may. Therefore as a thing of great secret, the Masse
 Priest secretly saith in the Masse: We beseech thee, o
 Lord, through the merits of the Saints, whose reliques we
 here haue, & through the merits of the rest of the Saints,
 to forgine me all my sins.

Briefly Masses, wherein a round cake is offered,
 and not Christ: Indulgences, to the which the Pope
 subscribes, not God: mens merit, which is a menstruous
 cloth, and not as sweet incense: reliques purchased of
 Masse Priests may take away sinnes, and giue life:
 but Christ may not; for so to beleue is high trea-
 son,

son, to the *Romish* and *Canniball* army, who hauing inuented many heresies, *propter gulam & ventrem*, for *gluttony* and belly cheare (as *Saint Hierome* speaketh) feed themselves fat vpon the soules of men. But miserable is that sponse (as *Saint Bernard* saith) that is committed to such leaders; they are not the friends, they are the enemies of the *Bridegroom*.

Thus much shall suffice concerning the difference of doctrine in this position: wherein you may behold the *Angels* of light, leading the way to *Christ*, the hope of glory: and the *Angels* of darknesse to hopelesse glory: lying hid in *indulgences*, *merit*, *satisfaction*, worshipping of *Saints*, *images*, and *reliques*, which *Kel.* in his Epistle to the reader in his *Suruey*, hath promised to make as plaine, and as plausible, as may be, to those that will take his impolished worke in good part: that is, to deny *Christs* passion to be sufficient, and to looke for saluation in them.

O P P O S. 4.

Suruey
pag. 26.
pag. 256.
1. Pet. 1.
pag. 257.

Christ deserved for vs, at *Gods* hands, grace: by which together with our co-operation, we may be saned and redeemed.

Kellison a little before this place cited, treating of the price of our redemption, acknowledgeth the same to bee so great, that as *S. Peter* saith: *We were redeemed not by gold and silver, but by the precious blood of Christ.* So rich a price was this blood, that it was sufficient to haue satisfied for the sinne that shed it. (as *Saint Bernard* saith.) Whereupon *Kellison* concludeth: *That Christ is our redeemer, who hath deli-*
uered

liered vs out of the power of darknesse, freed vs from the Pag. 162.
 slavery of sinne, and bondage of the diuell. Yet conerary Pag. 191.
 to all this, in another place he teacheth, that Christ
 hath satisfied for our sinnes; not because his passion with-
 out any co-operation on our part doth suffice: and there-
 fore Christ thought it good (as he elsewhere saith) as
 we fell by our willes into captivity; so by our owne wils;
 together with grace, we should rise againe, and winde our
 selues out of the seruitude of sinne, and tyranny of the
 diuell. Saint Paul, to the confutation of this doctrine,
 teacheth: That Christ himselfe when he ascended on
 high, led captivity captiue, and gaue gifts vnto men: not
 that he led captivity into heauen, where there is no
 place for sin and death: but that to the redeeming,
 and reducing of mankinde to his old liberty, and
 dignity, overcoming the diuell, sinne, and death, he
 led them in open shew in an vnspeakable triumph:
 according to that saying of the Apostle: *Spoyling the* Col. 2. 15.
principalities and powers, thou hast made a shew of them
openly, and hast triumphed ouer them. Whereupon
 that ioyfull voyce was heard out of heauen, when
 Christ ascended vp thither (not where God the
 word was not before: but where the word become
 flesh, sate not before.) *Now is saluation in heauen, and*
strength, and the kingdome of our God, and the power
of his Christ. For the accuser of our brethren is cast
downe, which accused them before God day and night.
 King David prophesied of this vnspeakable tri-
 umph, saying: *They haue scene, o God, thy goings, the*
goings of my God and my King, which art in the san-
ctuary. The singers went before, the players of instru- Reu. 12. 10.
ments after: in the midst were the maids playing with Pla. 68. 14.
D trumpets.

Rom. 8.

brels. In which sweet reioicing, it doth most liuely appeare, that saluation & power is made perfect by the Lords death & resurrection, by the which sin & death is abolished, life is restored; the diuell cast down & ouerthrown, so that he can no more accuse man kind before the iudgment seate of God. Now we are freed from sin (saith the Apostle) *who shall lay any thing to the charge of Gods chose?* There is our freedom from the punishment: *It is God that iustificeth, who shall cōdemne?* *It is Christ which is dead: yea, rather which is risen againe, which is also at the right hand of God, and maketh request also for vs:* So that no accusation may be brought against Gods chosen.

Ioh. 15.

Seeing then that Christ hath wrought so excellent and perfect redemption (as the whole *hoast of heauen* doth beare witnesse) it appeareth that it is not left to the co-operation of our owne wils to rise againe, and winde our selues out of the seruitude of sinne, and tyranny of the Diuell. If it had bene left vnto the will of man? how could the will of man haue performed it? *Without me* (saith Christ) *you can do nothing.* Yet there be men (saith an ancient) *unthankfull to Grace, ascribing much to poore and wounded Nature.* It is true that man when hee was created, receiued great strength of free will: but by sinning he lost it. Saint Augustine cited by Doctor Fulke, propoundeth this question: *May not that part of mankinde (to which God hath promised deliuerance, and an eternall kingdome) bee repaired, by the merit of their owne workes?* God forbid: for what good can he worke that is lost or cast away? except he be deliuered from perdition. What? by free will? God forbid that also. For man
using

Rhem
pag. 206.

using free will amisse, lost himselfe and it also. For as he that killeth himselfe, doth it while he liueth: but in killing himselfe liueth not, neither can hee reuiue himselfe, when he hath slaine himselfe. So when man sinned by free will, sinne got the victory, and free will was lost. For of whomsoever a man is overcome, to him hee is addicted, or bound as a slaue. Rom. 6. What liberty then can there be of him that is a bond-slaue? but when he delighteth in sinne. For he serueth freely, that doth his masters will gladly. And by this he is free to commit sinne, which is a slaue to sinne: but to do iustly he shall not be free, except he being deliuered from sinne, beginne to be the seruant of righteousness. That is true liberty for the ioy of well doing, and a godly bondage to the obedience of the commandements. But whence shall a man that is bound and sold, haue this liberty? Except Christ doth redeeme him, whose saying, that is, Iohn. 8. if the Sonne shall make you free, then are you free indeed: which thing, before it begin to be wrought in man, how can any man boast of free will in a good worke, which yet is not free to worke well? except he extol himselfe being puffed up with vaine pride: which the Apostle beateth downe when he saith: You are saved by grace through faith.

Neither doth man, when hee is made free by Christ, make himselfe euery day more honorable then other, vntill he come to be more pretious then fine gold: ye aboue the wedges of the gold of Ophir. For this is a worke peculiar to Gods Spirit, that worketh in vs the will and the deed, according to his good pleasure. We will (saith Saint Augustine) but it is God that worketh in vs to will: we worke, but it is God that worketh in vs, according to his good pleasure. This

is behouefull for vs to speake. This is a godly and true doctrine, that our confession may be humbled, and lowly: and that God may haue the whole. We liue in more safety, if wee giue all vnto God, rather when wee commit our selues partly to our selues, and partly to him. For as it is God, that first worketh a new recreation in the minde, through a heauenly illumination, and a holy will, by creating holinesse in the will: so it is the same God, that causeth the light of the one to increase, and the holinesse of the other to abound. Concerning which spirituall beatitude, Saint Iohn teacheth most excellently, when he saith: *That life was in God from the beginning, and that life was the light of men, that this light shineth in the darknesse, and the darknesse comprehended it not.* It was the speciall reuelation of the Father, that Peter knew Christ. And it was the exceeding mighty and powerfull worke of Christs Spirit, that *Saul*, afterward called *Paul*, did preach Christ, not directed by any fleshly, or humane Spirit, but by the Spirit of Christ, by which he did liue in him: *That we liue well, that we understand aright, we haue it of God, of our selues we haue nothing,* saith Saint Augustine cited by Bishop Jewel. From this want ariseth the paiers of holy men; *Dauid* beseecheth God to create a cleane hart in him. And *Salomon* saith: *Let him incline our hearts vnto himselfe, that we may keepe his commandements.* These holy Patriarkes did not thinke, (as ambitious Popish Priests doe) that they had power in themselves, to make themselves cleane, and to purge their owne hearts, (as the *Rhems* teacheth.)

By this which hath bene said, we may see more
clear

cleare then the light, that the will of man doth not co-operate with the Spirit of God in his recreation, no more then *Adam* in his creation. For, the vnderstanding seeth no further then the Spirit of God inlightneth it (which is but in part in this world) no more then a man carrying a candle into a large gallery garnished on euery side with variety of curious workes, seeth no more then that the light of the candle maketh apparent. Surely (saith *David*) *Psa. 18. 28.* thou wilt light my candle, the Lord my God will lighten my darknesse. Againe, send thy light and thy truth, let them leade me, let them bring me into thy holy mountaine, and to thy tabernacle. Neither doth the will in anything obey the Lords command, more then it is effectually moued thereunto by Gods Spirit. As it doth appeare in *Jonas*, who being commanded by the Lord to go to *Ninuah*, that great citty, and cry out against it, rose vp to fly to, *Tharshish* frō the presence of the Lord. But more apparant in the saying of *Paul*. For I delight (saith hee) in the law *Rom. 7. 23* of God concerning the inward man. But I see another law in my members, rebelling against the law of my minde, and leading one captiue vnto the law of sin, which is in my members.

But *Kellison* saith: If we co-operate not with God by our own free wil? In vain do we pray that his will be done upon the earth. But to this we answer, if we doe co-operate with God, then our will shall bee done as well as Gods will? And so God shall neuer be all in all in vs, that we may bee wholly gouerned by his holy Spirit: which is plaine opposite to truth, and most dishonourable to *Christ*. For if *Christ* should

Psa. 18. 28.

Jonah. 1. 2.

Rom. 7. 23

Survey: pag. 144.

1. Cor. 15.

Phil 4. 6.

Ibid. 2. 13.

not wholly gouerne vs by his Spirit? At the day of resurrection, when our bodies shall rise *Spirituall bodies*: (that is, wholly to be gouerned by his holy Spirit, which now they are but in part) then there would remaine a will in vs, as now there doth, co-operating against, and not with the Spirit of God: euen the will, which the Apostle complaineth of, when hee cryeth out, Rom. 7. *Who shall deliuer me from the body of this death? Euen from the law of my minde, which leadeth me captiue vnto the law of sinne.* So also should Christs body, (that is his Church) be imperfect, the good worke of the Spirit of God vnfinished, and the fulnesse of Christ thereby extinguished. For as by his gracious dispensation he is head of his Church: hee is not full without his body.

Eph. i. 23.

But what should we speake further (of the worke of Gods Spirit) to those that say, they co-operate with grace: when contrary to grace, they seeke the disgrace of the Creator of all things, saying: *That if God commands vs impossibilities, and for not doing them, doth not onely punish vs temporally, but also condemne vs perperually, &c.* He I say, (saith Kellison) must needs be most cruell and inhumaine, more barbarous then any Scythian, and so tyrannicall, that in respect of him, Nero, Domitian, and Dionysius were not tyrants, but clement Princes. Now what can be spoken more blasphemously then this against the author of grace, which saith: *O Israel, one hath destroyed thee: but in me is thy helpe.* Againe, contrary to grace, they seeke the disgrace of the Sauour of the world, in writing: *If Christ hath deliuered vs from hell, because*

Survey.
pag. 470.

Hos. 13.

Ibid. pag.
200.

he hath paid the punishment due for sinne, and requireth no other satisfaction at our hands? Then doth he in a manner egge vs forward to all vice. But this is iniurious to the praise of the glory of his grace, wherewith he hath made vs accepted in his beloued. By whom we haue redemption through his blood, euen that forgiuenesse of sins, according to his rich grace. Again, contrary to grace, they seeke the disgrace of the faith of a Christian: in stiling iustifying faith, *An idle apprehension of Christs iustice, and a lying faith;* Eph. 1.6.7. contrary to the Apostle, which saith, *Ephes. 2. 8.* By grace ye are saued, through faith, and that not of your selues, it is the gift of God. Again, God which is rich in mercy, through his great loue wherewith he loued vs, euen when we were dead by sinne, hath quickened vs together in Christ. For by his grace ye are saued. Again, contrary to grace, they disgracefully teach against the kingly and priestly dignity of Christ: in saying, *that the Reformers haue no religion, because they haue no sacrifice.* Ibid. 607. 637. pag. The reason vrged without reason, is; *because Christs sacrifice is not sufficient to uphold religion, and the worship of God.* Eph. 2.8. Yet the Apostle saith, *Acts. 2. 33.* Since the, that he by the right hand of God hath bin exalted, & hath receiued the promise of the holy Ghost, he hath shed forth this which you now see & heare. Again, contrary to grace, denyiug Christs passion, they seek saluation in a consecrated cake, in Popes Pardons, in their owne merit, in the merit of others: in holy water, and such like: as if the blood of Christ was quite dried vp. Briefly, contrary to grace, they thinke to merit heauen in seeking (hauiug heat an

ouen seuen times hotter then before) to offer vp by treason, the life of Princes, and the bloud of Gods chosen, to the Pope, as to a second *Molech*.

Though these, and such like, bee the workes of these co-operators with grace: that endeavour with *Honorius* by prophane treason, to subuert the immaculate faith. Yet (they will say) they make that perfect through these their vnrighteous actions: that Christ hath not done, by his power, suffering, and obedience. But ô miserable Rome (may we say with *Franciscus Zephirus*) which in the time of our elders, hast brought forth the light of worthy Fathers: but in our daies hast brought forth monstrous darkenesse, shamefull and slanderous to the time to come.

OPPOS. 5.

Sursey.
pag. 162.

Christ hath redeemed vs from captiuitie, and bondage of sinne; not because no sinne can be imputed vnto vs: but because his passion hath deserued grace for vs, by which we may dispose our selues to iustification, which is a resurrection from sin to newnesse of life.

CHRIST hauing redeemed vs from the captiuitie and bondage of sinne (as we haue already proued) it cannot bee still imputed vnto vs. For God that is righteous, hauing once called into iudgment the sinnes of all beleeuers, and punished them in the full rigour of his iustice in his Sonne: is also so iust, that he will not the same debt once perfectly paid, should be againe repaid. If we knowledge our sinne, (saith the Apostle) he is faithfull and iust to forgive vs our sinnes, and cleanse vs from all vnrighteousnesse. Again, I deliuered vnto you that I receiued

1. Ioh. 1.
1. Cor 15.
3.

hon

how that Christ died for our sins, according to the Scriptures. But Kellison deliuereth vnto vs, that hee hath not receiued, namely: that we still remaine in our sins. Which is as much to say, that the Lord remembreth our sinnes still, who hath promised to remember them no more. But seeing he will haue it so, let vs see how dead men remaining in their sinnes, and separated from God, in whom light shineth, and darknesse comprehendeth it not, can dispose themselves to iustification? which is a resurrection from sinne, to newnesse of life. Which search, for the tryall of the truth therein can be no better made, then by considering: first, where this life is? that maketh vs partakers of the first resurrection. Secondly, the way which wee must passe to this life? Thirdly, the instrumentall meanes, by which we passing, receiue the same? First, where this life is, the Apostle telleth vs, saying: Col. 3. 3. *Yee are dead, and your life is hid with Christ, in God.* Againe, God hath giuen vs life, and this life is in his Sonne. Secondly, where this way lyeth that leadeth to this life? Christ directeth, who is the way: *I am the way, the truth and the life.* Againe, *No man cometh to the Father but by me.* Againe, *No man can come to me, except it bee giuen vnto him of my Father.* And where our Lord said this (saith Saint Augustine) if we remember the Gospell before, wee shall finde that he said also: *No man can come vnto me, except the Father which hath sent me, draw him.* He said not, shall leade him, but, shall draw him. This violence is done to the heart, not to the flesh. Thirdly, the instrumentall meanes, by which we must haue accessse to the Father, to the receiuing of this life, is Faith in Christ,

Isa. 53. 5.

Ioh. 1.

Col. 3. 3.

Ioh. 14. 6.

Ioh. 6. 65.

Eph. 3. 22. Christ, and this *faith is the gift of God*. These things briefly considered by lively testimonies, it appeareth that no man can come to Christ, who is the way to this life, except he be *drawne*: neither can any man attaine to the instrumentall meanes of *Faith*, except it be given him of God. For *faith is the gift of God*. Therefore altogether vnable to dispose our selues to iustification. For this disposition commeth of the worke of Gods Spirit: who by an effectuall working power, (that he may viuicate the members of Christ) descendeth into their soules, and createth faith in the same, which is the *eye*, the *understanding*, the *foote*, and hand of the *Soule*. The eye, by which we see God; the vnderstanding, by which we know God; the foote, by which we walke in Christ to God; and the hand by which we receiue life, hid in Christ with God: Which life once receiued, the soule is made partaker of the first resurrection, without any co-operation of it owne. *Fides nostra est clavis regni cælorum* (saith Clemens Alexandrinus cited by Bishop Jewel,) *Our faith is the key of the kingdome of heauen. Cor clausum habent: quia clauem fides non habent*, (saith S. Augustine) *They haue their hearts shut vp, because they lacke the key of faith*. God giueth vs this key before we can haue passage into heauen: wee no sooner receiue the same, but Gods treasury is opened vnto vs; out of which we receiue (through Christ) *righteousnesse* and *life*, that we may be made partakers of the first resurrection.

Apol. Bif.
Jewel. pag.
178.

Againe, to make this more apparent (our Sauour faith) *Except a man be borne againe, hee cannot see the king-*

kingdome of God: Nor cannot enter into the kingdome of God: that is, into a vertuous life. Man is so farre off from disposing himselfe thereunto (as Christ testifieth) that he is not able to discerne it. And no maruell, for the wisdom of the flesh is death (as the Apostle saith.) Again, the naturall man understandeth not the things of the Spirit of God: for they are foolishnesse unto him: neither can he know them; because they are spirituallly discerned. Rom 8. 6.
1. Cor. 2.

This did liuely appeare in the Philosophers, who did know that there was a God: but neither knew what that God was, nor how he was to be worshipped. And therefore no better stiled in the height of their wisdom (by Tertullian, and Saint Hierome) then the Patriarkes of heretickes.

He therefore that would attaine to this spirituall knowledge, must first receiue his new birth, not in body, but in minde: that is, his minde must be illuminated, and made spirituall, that it may become the minde of Christ, by receiuing a recreation from the Spirit of Christ. We haue the minde of Christ (saith the Apostle.) And the gift of faith, which is the first foundation, and ground to build upon: must bee created and placed in that royall chaire of illumination: before we can either see what a vertuous life is, or do any thing that is pleasing to God. For without faith, it is possible to please God. Rhem.
Rom. any
not.

Yet for a further demonstration of that we haue in hand, there is a kingdome of darknesse, and a kingdome of light. The kingdome of darknesse consisteth of dead men, wounded to death by Adams transgression. The kingdome of light, of liuing men, reuiued and

The Princely progresse

44

Col. 1. 12.
13.

and *vinicated* by the second *Adams* spirit. Concerning these two kingdoms, the *Apottle* thus speaketh: *Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of Saints in light: who hath delivered us from the power of darknesse: that is, out of the kingdome of Satan by iustification: and hath translated us into the kingdome of his deare Sonne by sanctificatio.* Vpon which place *Theodore* thus speaketh: *We praise the merciful God, which (wheras we are unworthy) hath made us partakers of the Saints in light.*

Thus we see that this translating from the power of darknesse: that is, from death to life, can bee no more in the will of men, that are dead in sin, then it was in *Lazarus* to raise himselfe out of the graue, who only are raised by the effectual working power of Gods Spirit: as all the selected are from time to time. As *Saint Paul* notably teacheth the *Ephesians*, in shewing them what is the exceeding greatnesse of Gods power, not onely in raising vp *Christ* their head from the dead, that he might sit at the right hand of his Father: but also in raising vp them, the members of *Christ*, quickening them together in *Christ*, (by whose grace they are saved. That they might sit likewise together in the heauenly places in *Christ Iesus*. The dead man cannot be raised againe, unlesse the Lord cry within him, (saith *S. Augustine*.)

Seeing therefore that that sanctified body of *Christ* (free from sinne, both originall and actuall) could not be raised vp, but by the exceeding great power of the Godhead. Iniurious is this Popish position, which would haue vs fellow-workers with the whole *Trinity*, in raising our selues being dead. Nay

May double iniurious it is to the whole trinity. First, to God the Father, in making his couenant to none effect, who hath promised for Christs sake to remember our sins no more.

Secondly, to Christ, in extenuating the merits of his passion: In saying, he onely hath merited grace for vs, and left vs in Ægypt, vnder the slavery of the diuel (the Ægyptian Pharaoh.)

Thirdly, it abasheth the power of Gods Spirit, in making vs fellow-workers with him in our recreation, as if darknesse could co-operate with light, to the perfecting of our redemption, which Christ (as they say) hath not.

Fourthly, most iniuriously, for their owne righteousnesses, for their own merit sake (yea, in murdering of Princes) would tye Gods Spirit to be life vnto them; or to whō they sell life, by selling of merits, Masses, & such like. The heresie of *Macedonius*, which said, that the holy Ghost is seruant and slave to the Father, & the Son, is as tollerable as the heresie of these mē that would make the holy Ghost their seruant: yea, while they are through false doctrine, *Monstra & portentū* (as *Platinia* sometimes said of their Popes) *Monsters, vnnaturall, and ill shapen creatures.*

In this position wee may behold the Angels of light preaching the exceeding greatnesse of his power towards vs which beleeue, according to the working of his mightypower (as the Apostle saith:) and the Angels of darknesse attributing (as vnthankfull to grace) that to nature, which is proper to the diuinity. Teaching also (by denying the sufficiency of Christs passion) night (as Saint *Cyprian* saith) in
stead

Eph. i. 19:

stead of day ; destruction, in stead of health ; desperation under the colour of hope : infidelity, under the pretence of faith. Antichrist under the name of Christ.

OPPOS. 6.

Suruy.
261.

Christ hath redeemed vs from the seruitude of the law, not that the law bindeth vs not : but because he hath take away the heauinesse of the law. And by his grace hath giuen vs force easily to fulfill it : which otherwise would haue tyrannized ouer vs, in commanding more then we should haue bene able to haue performed.

Heb. 2.
marg.
Ioh. 17. 5.

THese Co-operators with grace, still seeking to lessen and extenuate the merit of *Christs* passion, leaue him to merit his owne glory, and themselves to do the like. *Christ* (saith the Annotations vpon the Rhems) *by his passion, merited his owne glorification.* When as contrariwise *Christ* praying to his Father, desireth to be glorified, not with any new merited glory : but with the glory he had with his Father before the world was. God the creator of all things, needed not to haue stepped downe from his throne, to haue taken our nature vpon him, to merit his owne glory, but our saluation, that we might in him become righteous by his whole intire obedience of the law : and not (as *Kellison* would haue it) by a part onely. For as not some part of *Adams* disobedience, by which he transgressed the law, is imputed vnto vs. So not some part of *Christs* obedience, but all, which he most perfectly in the purity of his innocency, and holinesse fulfilled, both in doing, and suffering, is imputed vnto vs. For the threatening

Rom. 5. 19.

theaming of the law cannot be fulfilled, but by bearing, and suffering the curse: nor the commandment of the law otherwise performed, but by doing of them. *Christ, that he might take away the curse of the law, humbled himselfe, and became obedient unto death, even the death of the Crosse.* S. Hierome saith: For that which was impossible of the law, in that it was made weak by the flesh, God sending his Son in the similitude of sinfull flesh, condemned sinne, of sinne in the flesh. Which if it bee true, it may bee objected unto vs: Then Moses, & Isaiah, and the rest of the Prophets, which were under the workes of the law, were under the curse? which thing he will not be afraid to confesse, which hath read the saying of the Apostle. That Christ hath redeemed vs from the curse of the law, being made a curse for vs: And to answer, that euery one of the Saints for their time, were made a curse to the people. As Christ became obedient vnto the death, to take away the curse of the law. So likewise to the fulfilling of the commandments, the Apostles speaking of the precepts of the law, saith: *But when the fulnesse of the time was come, God sent forth his Sonne made of a woman, and made under the law, that hee might redeeme them which were under the law, that wee might receiue the adoption of Sonnes.* Againe, he hath made him which knew no sinne, to be sinne for vs, that we should bee made the righteousness of God in him. Theophilact (cited by Doctor Fulke) vpon this place saith: *What is this, that God gaue his Son which knew no sin: (that is, which was iustice it selfe) to dye for vs? and caused him to dye as a sinner and wicked man? For cursed is he that hangeth on a tree. And he was reputed among the vniust.* He saith

Phil. 2.
Gal. 3.

Ibid. 3. 4. 5

2. Cor. 5.
21.
Rhem.
pag. 571.

saith not that he made him a sinner, but sin it selfe, which is more: why was this done? That we might be iustified, not of workes, and the law, but of grace. For, this is the iustice of God when a man is iustified by grace, so that no blemish, or small spot is found in him. For therefore he said not, that we might be made iust, but the iustice of God, shewing the excellency of grace. Oecumenius saith: He made him sinne: that is, he should be condemned a sinner, that we should be made the iustice of God in him. He said not that wee might bee made iust: but that which was more, iustice it selfe, and the iustice of God. And that is the iustice of God, which is not of workes, but that we might be iustified in him: that is, by him forgiving and pardoning vs. Saint Augustine. God made Christ sinne for vs, to whom we are to be reconciled. He therefore was made sinne, that we might be made iustice: not our iustice, but Gods iustice, neither in vs, but in him. As he declared sinne not to be his, but ours: not placed in him, but in vs, by the similitude of sinfull flesh, in which he was crucified.

Thus by the testimony both of Scripture and Fathers, we see, that Christ hath not only taken away the heauineffe of the law, and left it to our fulfilling: but hath also fulfilled the law, to the meriting of a sempeternall righteousness for vs. Yea, to the reducing, and restoring vs to a farre more excellent state, then Adam before inioyed: who had *posse non peccare*; we *non posse peccare*. He, *posse non mori*; we, *non posse mori*. He had power not to sinne: we, no power to sinne. He power not to dye: we, no power to dye. Nay our estate, if we enter into some particular consideration, is in some measure (through these

these two parts of Christs obedience) farremore excellent in this life (not to speake of the life to come) then *Adams* was.

Adam was mortall : so are we euen while we are mortall. *We are translated already* (saith the Apostle) 1. Ioh. 3. 14 *from death to life.*

Adam enioyed the pleasures of Paradiſe : so we in part in this our pilgrimage, haue the fruition of the pleasures of heauen. *While we are made to sit together in the heauenly places in Christ Iesus* : Who being the first ripe corne offered to the Lord, sanctified the whole field : (that is, all his members) and ascended on high that he might prepare a place, and take (as our feoffe) possession of heauen for vs.

Adam in the height of his liberty was called but the seruant of God : but we euen in this vaile of misery, are called *the members of Christ, the spouse of Christ* ; yea *Christ*. By the name of Bride-groome, *bone of his bone*) by being through regeneration, made partakers of his diuine nature : *flesh of his flesh*, hauing our flesh made the flesh of Christ. By sanctification, we haue the same minde and affections, the same life that Christ hath through the participation of the same Spirit.

Adam standing in his estate of integrity, God had a delight to be with him, and he with God : but God hath a delight to be with vs in this our state of imperfection : *Delicia mea cum filiis hominum* : *My delight is to be* (saith God) *with the sonnes of men.* *Delicia nostra cum filio Dei* : *Our delight is to be with the Sonne of God.*

The wife of *Adam* in the middest of his pleasures, became an instrumentall meanes to vnrobe him of the glorious image of God: But the Spirit of Christ, our husband in this our pilgrimage, beginneth to cloath vs with the image of God againe.

Adam in his ioy, in eating the fruit forbidden, found nothing but death: We, in the midst of our afflictions can finde nothing but life; we cannot dye though we would: For neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God.

Haba. 1. 12

Rhem.
Rom. 8.
annot.
Math. 5.
annot.

But seeing these priuiledges are in no request with them, that leaue Christ to merit by his paines, his owne glory, and theirs to do the like. I cannot see how they can by this their owne doctrine? be saued? for that no man hath this iustice of workes, (the Annotations elsewhere thus speaketh:) *We be truly called the sonnes of God, and so iust indeed, though we be not without all sinnes. Euery one of vs, as well iust as vniust, being taught, and bound to confesse our offences, to aske daily of God by this petition: Forgiue vs our debts. So farre are we off from meriting any thing at Gods hands: that by their doctrine we be still indebted to God, concerning the punishment, & the debt of sinne. Therefore it must needs be, that all that are deliuered out of the common condemnation, are deliuered by the meanes and merits of Iesus Christ (as the Annotations elsewhere truly teacheth) or not at all.*

Rom 9.
annot.
Rene. 20.
marg.

Again

Againe, they thus teach : *That none imperfectly* Reue. 2.
cleansed, can enter into the kingdome of heauen. Againe, annot.
that God cannot be good, that can lone and saue him hee Reue. 1.
knoweth to bee euill. Yet they send the Catholicke annot.
Christian man, liuing but an ordinary honest life, either 2. Tim. 4.
not sinning greatly, or supplying his fault by penance, as annot.
a man of great iustice, to challenge heauen in his
owne right, bargained and wrought for, and accordingly
to be paid for him.

Others that are altogether vncleane, and not so chaste as the Priest that keepeth but one Concubine, that they may be made heires of other mens goodnesse, that haue none in themselves, as the Pope is of Peters, make (with the foolish virgins) purchase of counterfeite oyle, that they may receiue to their saluation, righteousnesse from their workes of supererogation. As the Pope, though neuer so wicked, receiueh his holinesse by succession of Chaire.

Others seeke it in Popes Pardons : who by power (as hardening inforceth) is Peter, by annoynting Apol. Bish.
Christ. And thus Simon Begumus, Bishop of Madiu lewel. pag.
sia (in the late Councel holden at Lateran in Rome) 147.
sought it : who poynting to the Pope, as Iohn Baptist ibid. 125.
did to Christ, said : Behold, the Lyon is come of the
tribe of Iuda, of the roote of Dauid, o most blessed Leo,
we haue looked for thee to be our Saviour. And thus the
Ambassadors of Sicilia sought it : who cryed, lying
prostrate on the ground : O thou holy Father, that taketh
away the sinnes of the world, haue mercy vpon vs :
Thou which takest away the sinnes of the world, giue vs
peace.

Others in the Popes Chaire : For the truth (saith Cardinall Cusannus) cleaueth fast to the Popes Chaire. Therefore the members united to that Chaire, and ioyned to the Pope, make the Church.

Others whom the Pope iudgeth in his finite wisdom to bee somewhat vncleane, are sent into Purgatory, which (as *Angelus Parisiensis* saith) is the peculiar possession of the Pope, there to stay till his Holinesse thinke them fit, through the mediation of Angels, to passe to heauen.

There is none sent to haue passage by Christ, to that hauey Ierusalem, but the abiects of the Gentiles, who commit mortall sinnes. For they (as the Annotations teacheth) cannot be deliuered by themselves, nor by any other meanes, from the curse of the law, but by faith, and the grace of Christ Iesus.

Cal. and
not them.

Here we may behold the Angels of light leading to Christ, in teaching that not some part, but all Christs obedience, is imputed vnto vs. The other, (namely the Angels of darknesse) hauing mingled, *lerma malorum*, a heape of mischief, sends men thither, from Christ, to seeke saluation in them. But (as Saint *Augustine* saith :) *Eccllesia in nullo homine spem ponere a suo redemptore dedicit* : The Church hath learned of her Redeemer, to put no trust in any man.

OPPOS. 7.

The Preachers of this Monarch, teaching that faith onely iustifieth, open a gap thereby to all vice. Suruey pag. 526.

THis Popish Iesuite vseth Faith (that is an assurance in Christ) for happinesse, according as hee hath done the obiekt, namely Christ Iesus. In teaching that faith cannot iustifie without opening a gap to vice: As Christ could not make a perfect redemption for vs without opening a gate to all licentious libertie, vice and iniquity.

But contrary to this Pelagian opinon, we will proue, that Faith onely doth iustifie; and withall in the next position make manifest, that though the Preachers of this Monarch teach this doctrine: yet withall preaching an inherent righteousness, as well as an imputatiue: sanctification, as well as iustification, open no gate at all to vice: Whereas they teaching neither the one nor the other; neither the tree, nor the fruit, set open a gap to all idolatry.

But first concerning this doctrine in hand, we are to consider, that the reason why we are iustified by faith, and not by workes, is; because iustification, and therefore saluation goeth before workes. For the way which the holy Ghost vseth to make vs able for them, is Faith, vnitng vs to Christ, whereof he himselfe is a witness, who saith: As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can you, except you abide in me. The beginning (saith Saint Syrrill cited by Bishop Jewel) and foundation of our holinesse, is Christ, by faith I meane, Apol. Bish. Jewel. pag. 296.

Rhem. 44.
pag.

Heb 11.
annot.

Rhem.
pag. 232.

and none otherwise, for in this sort Christ dwelleth in vs. Those onely are to be counted good wookes (saith Saint Augustine) which are wrought by loue. Faith of necessity must go before: for they must take their beginning from faith, and not faith from them. Saint Ambrose (cited by Doctor Fulke) thus speaketh: Faith onely shal go with you to the next life: and iustice shal also accompany you. If faith go before? which (as the Annotations vpon the Rhems teacheth) is the ground and foundation of all other vertues, and worship of God, without which no man can please God. Then that which followeth after (which is workes) cannot be the cause of that which goeth before: namely, the free iustification of life, through faith. By this argument Paul proueth, that neither Gentile, nor Iewe, are iustified by workes, but by grace. For by grace yee are saued (saith the Apostle) through faith, and that not of your selues, it is the gift of God. The Church casteth all her living into the gift of God, which vnderstandeth all that sheliueth, not to be of her merit, but of Gods gift, when she saith: God be mercifull to me a sinner. As Bede teacheth, cited by Doctor Fulke. For whether we respect faith, or righteousness, and life, which we receiue from Christ, by that instrument of faith, they are all the gifts of God. No maruaile then if Saint Augustine stileth the opinion of merit, pride; and the iustification of faith, the discipline of humility. Seeing this (as Saint Basil teacheth) is a full and perfect reioicing in God: When a man doth not boast himselfe of his owne iustice: but knoweth himselfe to bee voyd of true iustice, and to bee iustified by onely faith in Christ.

Saint Paul in the definition of the Gospel (*the seed of immortality*) sheweth, that the efficient cause of our iustification, *is the power of God*, the end our *saluation*, and the instrument whereby it is receiued, *faith*: for he addeth unto euery one that beleeneth. And this he confirmeth by a testimony of the Prophet *Abacucke*, wherein hee so much delighteth, that thrise (like a Nightingale) hee recordeth it againe and againe. *The iust shall liue by faith. Let the iust man* (saith Saint *Augustine*, cited by Doctor *Fulke*) *tollerate the uniuist; let the temporall labour of the iust, tollerate the temporal impunity of the uniuist: but yet the iust man liueth by faith. For there is no other iustice of man in this life, but to liue by faith, which worketh by loue. For if he liue by faith? let him also beleene, that hee shall rest after his labour: and they shall haue eternall torments after their present ioy. Againe, seeing all the iust, both of elder time, and the Apostles liued by right faith, which is in our Lord Iesus Christ, and had such holy manners with faith, that although they could not be so perfect vertue in this life, as in the life to come: yet what sinne soeuer hath crept upon them of humaine frailty, it is immediatly wiped away through the piety of the same faith.*

He that desireth not vaine glory (saith *Chrysostome*) being made Christs Vicar, ought to preach the iustice of Christ. This iustice did Saint Paul preach to the Romanes, Galatheans, and Hebrewes. This iustice did the Fathers preach to those that liued in their times. *Ambrose* telleth the Gentiles that they haue receiued a gift of grace, and not of workes. Againe, they are iustified; because working nothing, nor making any

Rom. i. 16
Rom. i. 10
Gal. 3. 11.
Heb. 10. 3

Rhem. p.
568.440.

Chrysost. in
Mat. hom.

Amb. de
Voc. Gent.
lib. 1. cap. 5

recompence, they are iustified through faith onely by the gift of God. Again, this was Gods determination, that the law being at an end: the grace of God should require faith onely to saluation. The Apostle (saith Saint Origen) doth say, that the iustification of faith alone doth suffice: so that he which beleeueth, onely is iustified, although he haue fulfilled no worke. Wherefore it standeth vs vpon, that take in hand to defend the Apostles writing, to be perfect, and all things to stand with good order, to inquire who hath bene iustified by faith onely without works. Therefore for example sake, I thinke that the theese is sufficient, which being crucified with Christ, cryed to him from the crosse: Lord Iesu remember me when thou comdest in thy kingdome. Neither are there any workes of his described in the Gospell: But for his faith, Iesus said vnto him: This day shalt thou be with me in paradise.

Hillarius vpon Matthew, saith: It moued the Scribes and Pharises, that sinne was forgiven by a man: for they beheld a man onely in Iesus Christ, and that to be forgiven by him, which the law could not release: for faith onely doth iustifie. Saint Basil, cited by Bishop Jewel, saith: Who so trusteth not in his owne merits, nor looketh to be iustified by his owne workes, he hath his onely hope of saluation in the mercy of our Lord. With whom Saint Augustine agreeing, thus exhorteth: Presume not of thine owne working, but of the grace of Christ: for the Apostle saith: Yee are saved by grace. Gregory Nazianzen, speaking in the person of the Publican, that praied with the Pharisee: Workes shall not save me, but let thy grace and mercy drop downe vpon me, prophane man, which onely hope, o king, thou hast

last given to miserable sinners.

With this saying agreeth the Annotations vpon the Rhems. *All that be deliuered out of the common condemnation, be deliuered by grace and pardon, through the meanes and merits of Iesus Christ. Againe, the law was not given, as the Iewes ignorant zeale supposed, for them to iustifie themselves by it, considering they could not fulfill it: but to bring them to Christ, to beleene in him, and so for his sake to be iustified.*

Rom. 9. an.
not.
Rom. 10.
text.

But to make the truth of this doctrine more apparent, wee are to consider, there concurre two things necessary to the iustification of faith: that is to say: the forgiveness of our vnrightheousnesse, or the remission of our sins: and the imputation of anothers righteousness. For the first, the Prophets beare witnesse, that euery one that beleueth in him, (namely Christ) shall through his name, receiue remission of sinnes: that is, shall by faith be iustified and absolved from the guilt and punishment of sinne, and so become blessed in not hauing his sins imputed vnto him. Blessed is the man (saith the Prophet) to whom the Lord imputeth no sinne. With whom S. Augustine agreeing, thus redoubleth the words of the Prophet. Blessed is he to whom the Lord imputeth no sinne; neither is there guilt in his heart. This is the confession of humble Saints, which boast not themselves to be that they are not. And this is the confession of S. Ambrose, cited by Bishop Jewel: *I will not glory for that I haue done good to any man, nor for that any man hath done good to me: but for that Christ is my aduocate with the Father, and for that Christs blood was shed for me.*

Act. 20. 43.
Rom. 3. 23
Ibid. 4. 7.
1. Ioh. 1. 4.
Ibid. 2. 12.

Rom. 4. 6.

Apol. pag.
82.

Yet notwithstanding this freedome, concerning the

Daniel. 9.
21.

Rom. 8. 10.

Suruey.
pag. 607.

pag. 637.

Rom. 3. 25.

Suruey.
pag. 262.

the remission of sinnes, we haue no right to eternall life, vnlesse we attaine likewise by faith to an vnchangeable and euerlasting righteousnesse, which the law requireth. Which *sempeternall* righteousnesse is that which Christ merited for vs in keeping the law, making them blessed to whom it is imputed. *Blessed is the man to whom the Lord imputeth righteousness without workes.* This righteousness of Christ being *sempeternall*, one and the same, is to him to whom it is imputed: yea, to the iust man that sinneth seuen times a day, perpetually the roote of life. *The Spirit is life for righteousness sake.* Most excellent to this purpose, is that saying of S. Bernard, (cited by M. Whittaker against Champion.) *He that hath taken the desert of sinne, by giuing vnto vs his righteousness, he hath payed the debt of sinne, and restored life. For so death being dead, life returneth: as sinne being taken away, righteousness commeth againe. Furthermore, death is abandoned by Christs death, and Christs righteousness imputed vnto vs.*

But forasmuch as Popish Priests alloweth, not liketh iustifying faith, (which they stile to be an idle apprehension of Christs iustice, and a lying faith.) Let vs try which way else we may be iustified? It is most certaine we all haue sinned, and are deprived of the glory of God: and therefore remaine in death: for the wages of sinne is death. And notwithstanding Christs passion (as saith Kellison) sin is still imputed vnto vs. Can the euerlasting torment of the creature pay this debt? *The euerlasting torment of the creature, is not able to satisfie for it.* For although in the place of horrour, they are (as an Ancient speaketh:) *Plena fletus ex do-*

lore

lore stridor dentium ex furore : Full of weeping, because of griefe; full of gnashing of teeth, because of madnesse: Yet, Quippe nihil miseriis fletus lamentoq; profunt : Though they weepe neuer so much, teares doe nothing preuaile. Therefore we must either bee freed by faith in Christ, or not at all: namely, in beleeuing that Christ hath in the voluntary payment of the punishment, set vs free from all sinne, whether originall, or actuall, (as the Annotations vpon the Rhems confesseth,) Let onely (saith S. Augustine cited by Bishop Iewel) the price of the blood of my Lord, auale me to the perfection of my deliuey. Againe, for Christ that came, (not with his due reward, but with grace that was not due) found all men sinners, being himselfe onely free from sin, and a deliuerer of sinners.

1. Iohn. 1.
annot.

Apol. pag.
356. 375.

If we were able to satisfie Gods iustice, concerning the punishent of sinne? (which is the debt that Kellison would haue vs still to owe him:) yet could we not thereby merit eternall life, without a sempeternall righteousnessse, the roote of life. For the sufferings of this life, are not wort by the glory that shall be reueiled in the children of God. Therefore not meritorious. Where is this sempeternall righteousnessse to be found in man? Is it in the vnderstanding? That it is not: for man knoweth but in part, and hee whose notion is but in part, cannot attaine to it, but in part.

Rom. 8. 13.

1. Cor. 3. 12

Who liuing in this body (saith S. Augustine) which is corrupted, and weigheth downe the soule, can know all truth? when the Apostle saith: Wee know but in part. Moreouer, Kellison saith: That our vnderstanding either rightly attaineth to the knowledge of God,

Suruey
pag. 473.

or not at all. And if it erreth in one perfection of God, it erreth in all; because all is one.

Is it in the flesh of man? The Apostle saith: I know that in me, that is, in my flesh, dwelleth no good thing. Moreouer, Saint. Augustine cited by Kellison, plainly proueth, that the flesh hath gotten (since Adams fall) such a hand ouer the Spirit and will, that though we deny consent vnto her lusts and desires, yet wee cannot quite repressethem, bee we as holy and perfect as Paule was.

Is it to be found in the iust man? No, the righteousness of the iust man is not sempeternall, he falleth seuen times. There is no man that sinneth not (saith 1. King. 8. Salomon.) For there is no difference (saith S. Paul) for all haue sinned, and are deprived of the glory of God. Nay, such is the imperfection of man, that the very Pagans (as Kellison noteth) that want the light of faith: yet by the light of reason, espied vice in some of our actions.

Briefly, it is not to be found among the sonnes of men, who drinke iniquity as water: but by Christ, who is called our righteousness and life, by a name demonstratiue, and not appellatiue: to teach vs that he is our righteousness and life. O then may we say with Dauid: Enter not into iudgment with thy seruant, for in thy sight shall none that liueth be iustified. And cry out with S. Augustine. O Lord enter not into iudgement with thy seruant. What meaneth that, Enter not into iudgement with thy seruant? Thus much it meaneth. Stand not with me in iudgement, requiring of me all that thou hast commanded: for if thou enter into iudgement with me, thou shalt finde me guilty: I haue need therefore

not

not of thy upright iudgement, but of thy mercy. Againe, when the iust King shall sit on his throne, who shall glory that he hath a chaste heart? or who shall glory that he is cleane from sinne?

Hauing thus proued that we are freely iustified by faith, we may say of all popish Priests, as Saint Hierome said of the Pharises: *Ignorantes quod sola fide iustificat*, &c. They not knowing that God onely iustificeth by faith, and supposing to be iust by the workes of the law, which they neuer obserued: they would not submit themselves to the remission of sins, lest they should seeme to haue bene sinners. For thus faith Kellison, speaking with the whole mouth of the Vniuersity of Doway: *If wee are still sinners, and onely reputed iust for Christs iustice, which is by faith apprehended, and by God imputed vnto vs? This is most dishonourable to Christ.*

Pag. 266.

That we are still sinners is most apparent: If we say wee haue no sinne, we deceiue our selues, and truth is not in vs. What sinnes (saith Pelagian the hereticke to S. Augustine) did Abell, and such iust men commit. Saint Augustine (cited in the Rhems, saith) They might laugh sometimes immoderately, or iest too much, or couet somewhat intemperately, or plucke fruit o-
ner greedily, or in eating take somewhat more then after-
ward was well digested, or haue their intention, in time of
praier, somewhat distracted, and such like. Againe, a
man may be sine crimine, but not sine peccato: Without
heinous offences, but not without sinne. Moreover the
Annotations elsewhere teacheth, that none is intirely
substantially, and of himselfe good, but God: though by
participation of Gods goodnesse, men are also called Good.

1. Iohn. 1.
annot.
Marke. 10.
annot.

1. Iohn. 1.
annot.

Againe,

Againe, we be truly called the sonnes of God, and so iust indeed, though we be not without all sinnes, euery one of vs, as well iust as vniust, being taught and bound to confesse our offences, and to aske pardon daily of God, by this petition of the Pater noster: Forgiue vs our debts. Moreouer, the Apostle saith, God iustificieth the vngodly, to him that worketh not. Know thou (saith S. Augustine, cited in the Rhems) that faith found thee vniust: and if faith giuen to thee, made thee iust, it found thee a wicked one, and of such a one made thee iust. What workes then hadst thou, being then wicked? None couldst thou haue, nor can haue, before thou beleuest. Beleue then in him that iustifieth the wicked, that thy good workes may be good workes indeed. Againe, Saint Augustine (cited by Bishop Iewel) thus speaketh: For nothing thou shalt saue them. What is meant by these words: For nothing thou shalt saue them. This is the meaning: Thou foundest nothing in them wherefore thou shouldst saue them, but thou findest much wherefore thou should condemne them. Againe, Saint Augustine elsewhere thus speaketh: Thou art nothing by thy selfe, call vpon God; the sinnes are thine, the merits are Gods: punishment is due to thee: and when the reward shall come, hee will crowne his gift, not thy merit.

Moreouer, Dauid that worthy Prophet, counteth them blessed: not that haue no sinne, but whose sinnes are couered. To couer them, or not to impute them (saith the Annotations vpon the Rhems) is not to charge vs with our sinnes; because by remission they are cleane take away: otherwise it were but a fained forgiuenesse.

Seeing God iustificieth the vngodly, no vertue inherent can bee of the essence or forme of iustification:

Rom. 1.
annot.

Apol. 22.
Iewel. 376.
pag.

Rom. 4.
annot.

tion: for an vngodly man hath no vertue inherent in him: therefore in sin.

Yet it is not any waies dishonourable to God, that we are iustified being sinners, but to his praise and honour in sauing vs by grace, as hee did the Ephesians. *That he might shew in the ages to come, the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus.* Which grace if we were saued by merit, should be abolished. Because grace is no grace if it be giuen (as Saint Augustine hath obserued) according to works. Grace is cast away, if faith only iustificieth not, saith S. Hierome vpon the second of the Galathians. Aug. de Prædest. sanctorum.

So it liuely appeareth to bee by the Romish doctrine: first, in regard their workes are made equall with the merits of Christ, according as the Annotations vpon the Rhems teacheth. *Christs paines were worthy of heauen, and so be ours.*

Secondly, because their merits (being but sinfull men) are made of more worth then the merites of Christ, being God and man. *He by his passion, merited his owne glorification* (saith the Rhems note:) *wheras the works of man may merit his own saluation, and satisfy for another, in doing more in the seruice of God then he is commanded, aboue duty more then duty requireth.* Heb. 2. an. Col. 1. marg. Match. 25: annot. 1. Cor. 9^o

Thirdly, in regard the merits of man must bee of greater worth then the gift of God. For if euermore life was a stipend due to workes? (as they say it is) and merited by our owne righteousnesse? then is mans merit greater then the gift of God. For (as Chrysostome saith) *righteousnesse is much more excellent then life, because it is the root of life: which is most dishono-* Chrysostom. 10. Rom. 5.

dishonorable to God:

Pag. 305.

But Kellison saith: If God haue saued by the iustice of Christ, how can this be to his honour, when his iustice and ours are all one, and so we as iust as he.

Phil. 3. 6.

That righteousnesse whereby wee are made iust, (as *Amandus Polanus* truly holdeth) though it be called the righteousnesse of God: yet it is not the essentiall righteousnesse of God: for that cannot be communicated. But partly it is so called, because it is from God: that is to say, because God by it doth iustifie vs: and partly also because it alone is able to stand at Gods iudgement seate.

Aug. de sci-
rit. & lit.

cap. 9. & 26

Rom. 1.

marg.

Rhem. pag

832.

Saint *Augustine* cited by *Amandus Polanus*, and also in the Rhems, saith: He said not (meaning the Apostle) the righteousnesse of man, but the righteousnesse of God; not speaking of that righteousnesse by which God himselfe is iust, but of that wherewith he cloatheth man. Again, most excellent is that saying of S. *Augustine* cited by Doctor *Fulke*: He sanctifieth, & he purifieth vs, as he is holy or pure: He is holy by eternity: we are holy or pure by faith: we are iust as he is iust; but he is iust in vchangeable perpetuity, as we are iust by beleeuing in him who we haue not seene, that we may at length see him. And euen when our iustice shall be perfect, when we shal be made equall to the Angels; neither then shall we be made equall to him. Moreouer *Chrysostome* saith: Christ is made vnto vs, iustice, wisdom, and holinesse: it is not (saith he) of essence, or substance, but of faith. Therefore hee saith in another place: We are made the iustice of God. Thus much concerning the true iustification of faith, which Popery saith, is an idle apprehension of Christs iustice.

But to deny the fulnesse of grace in Christ to saluation,

uation, in whō it pleased the Father, that in him all fulnesse should dwell, & to beleue to be saued by the fulnesse of grace in others. As in the merits of Saint Francis, concerning which Pope Alexander the 6. ordeined, that Christiāns should beleue as an article of their faith, that S. Francis had the 5. wounds of Christ imprinted vpon him, & commanded solemnely to celebrate the feast of the wounds of S. Francis. This faith with Kell. is no lying faith, nor idle apprehension. Or not regarding Gods couenant concerning the free remission of sins, to beleue to receiue pardon, by entring into consecrated Churches, or by vertue of Popes pardons, who with Alexander the 6. sell Christ himselfe. This is no lying faith nor idle apprehension. Or to beleue that the Priest can forgiue sins, who maketh remission their baud, as the women of Sicil, not to speake of other places, can beare witnesse against the concerning offered villanies, 20. Notaries, & as many Inquisitors, were not able in short time to set down. This faith is no lying faith, nor idle apprehension. Briefly, to beleue to be saued by a peece of bread, whom they make their God, by praying ouer a blasphemous rosary, by saying a prayer before an Image of the Crosse, according to the direction of Bonifacius the 8. by saying prayers vpon beads by numbers, by going on Pilgrimage, & such like. This faith is no lying faith, nor idle apprehension. But to beleue to bee saued by Christ, that only with these Popish Locusts, is a lying faith, & an idle apprehension of Christs iustice: that only hindereth the sale of Pardons, mens merits, Masses, with other such commodious merchandise. This causeth them to be offended with the Preachers of this Monarch, for taking away their gaine, in directing to Christ.

But leauing of them to their frensie humour, raging againſt the truth, let vs, according to the counſell of S. *Chryſoſtome*, not onely hold *Chriſt*, but let vs alſo be faſt glued vnto him: for if we fall any thing from him, we are utterly loſt.

OPPOS. 8.

Survey.
pag. 547.

The Preachers in ſaying that Faith maketh no ſinne to bee imputed to a faithfull man, they giue good leaue to all faithfull men to commit all ſinne and wickedneſſe.

HAuing already intreated of an *imputatiue* righteouſneſſe, that through faith in *Chriſt* maketh no ſinne to bee imputed vnto vs. Now we are to ſpeake of an *inherent* righteouſneſſe, which as the fruite of faith cauſeth by degrees, no ſinne to remaine in vs, which the Preachers in this Monarch teaching, giue no leaue to faithfull men, (as the Popiſh Priells do to faithleſſe) to commit ſinne, and all kinde of iniquity.

For it is one thing to ſpeake of the *article of iuſtification*, and another thing to ſpeake of the whole *kingdome of Chriſt*, which containes (as the Ancients haue obſerued) *Gratiapriuatiue & poſitiue*, Graces priuatiue and poſitiue: that is, not onely reſtoring from euils, but alſo reſtoring to all gifts of euerlaſting bleſſings.

In graces *priuatiue*, we may behold an *imputatiue* righteoutneſſe, deliuering vs from the power of darkneſſe: that is, out of the chaines, wherein the diuell held vs captiue.

In *graces positive*, an inherent righteousnesse cloathing vs after our deliuey from a noysome prison, with the glorious image of God, the fruits of faith, that in the end we may appeare before Gods presence, as *Absolon* did before his Father, after hee had abroad two yeares reconciled to him in Ierusalem.

Concerning which *inherent righteousnesse*, it is one thing also to speake of *Iustitiam viatoris*, and *Iustitiam comprehensum*: The iustice of those that tend to heauen, in which there is imperfection: and the iustice of those that already haue obtained the euerlasting kingdome, in which kinde of iustice there is no imperfection.

In the iustice of those that tend to heauen, we may behold the image of God repairing: and in the iustice of those that haue obtained the euerlasting kingdome, the image of God perfected.

Concerning which repaired estate, when the Scriptures doth require vs to be renewed after the image of our Creator, it doth testifie that our creation is lost within vs, and when it sheweth how the same should be renewed, it declareth also wherein the same is lost: namely, in righteousnesse & holinesse. And wi hall the necessity of renewing: for without holinesse none can see God. Of these in order.

And first we will speake of the power by which we are renewed. Secondly, of the instrumentall meanes through which we are renewed. And lastly, of the nature into the which we are renewed, and the patterne into which we are to be made.

First, for the power it consisteth in the effectuall

2. Cor. 4. 6.

working of Gods Spirit : according to the saying of the Apostle: *God that commanded the light to shine out of darknesse, is hee which hath shined in our hearts, to giue the light of the knowledge of God in the face of Iesus Christ. Againe, the spirit is giuen to euery one to profite withall. So I made you partakers of the diuine nature, when I caused my spirit to dwell in you (saith Saint Cyril.) For Christ is in vs changing our corruption into incorruption, that we may be in the end (as the Apostle speaketh) a glorious Church, without spot or wrinkle.*

1. Iam. 1. 18.

Secondly, the instrument wherewith the Spirit of God is serued, to work this renouation, or change in vs : is the written word, and not the traditions of men : according to the saying of the Apostle. *Of his owne will he beget vs with the word of truth. As we do receiue our beginning from the word, so we receiue our nourishment & growth likewise from the same. Therefore the Apostle exhorteth vs, as new borne babes, to desire the sincere the milke of the Word, that we may grow thereby. To this end the Scriptures is giuen by the inspiration of God, and is profitable to teach, to improve, to correct, & to instruct in righteousness: that the man of God may be absolute, being made perfect vnto all good workes. The Scripture is profitable to teach, (saith Theodoret vpon this place:) For, what soeuer we know not, we learne out of it. To reprove, it reproveth our wicked life: to correct, for it exhorteth, that they which haue gone astray, returne into the right: to instruct in righteousness, for it teacheth the kindes of vertue, that the man of God may be perfect, furnished to all good workes. Peter compareth the Scriptures Prophetically*

1. Pet. 2.

2. Tim. 3.

16.

vnto a *Lantherne* with a candle, giuing light in a darke place. And the Prophet *Dauid* saith: *Thy word, O Lord, is a Lantherne vnto my feet, and a light vnto my paths.* Without this light men doe wander in great darknes, though they haue as many eyes as *Argus*: that is, be neuer so circumspect. If we haue not, or know not what way to go, (saith Saint *Augustine* cited by Bishop *Jewel*) what shall it profite you whither to go?

Psalm. 119.
Apol. Bish:
Jewel. pag.
555.

Hauiug thus set downe the power and instrument by which we are renewed, now lastly, two thinges remaine in this recreation to bee considered.

The first is the *nature*, into which we are renewed.

The second is the *patterne*, to the which we are to be made.

First, for the *nature*, it is knowledge, the light of the minde. Secondly, for the *patterne*, God looketh vnto his owne glory, and maketh vs according to that forme, in our vnderstanding, he maketh *light* like vnto his owne *light*, by causing light to shine out of darknesse: that is, out of our vnderstandings, that before knew not God.

In the will he maketh *holinesse*, like vnto his owne *holinesse*, concerning both which the Apostle exhorteth vs to put on the new man, which is renewed in knowledge, after the image of God. Againe, put on the new man, which after God is created vnto righteousness and true holinesse.

He then that will put on this new man, must first cloath his vnderstanding with knowledge, which

is obtained with much reading, meditation or study: and not infused by speciall reuelation, as in times past for the most part.

Therefore it behoueth a Christian, that will attaine to this heauenly notion, to reade the Scriptures continually with that kingly Prophet, King *David*, who through continued study therein, became more excellent then his teachers. To pray with *Daniel* the Prophet, whom no decree could hinder from praier. To meditate with *Isaac*, who walked out euery euening to meditate. For (as *S. Augustine* saith) *Reading without study or meditation, is dry and barren. Meditation without study or reading, is erroneous, and praier without cogitation or study, is halfe cold and vnfruitfull. The soule that will flye (saith Nicholas Cusanus) into the wildernesse of contemplation, must haue two wings, the one of deuotion, the other of knowledge or vnderstanding. For as S. Hierom (cited by B. Iewel) saith: As it is more to do the will of God, then to know it: so the knowledge of the same goeth before doing: In goodnesse doing goeth before, in order, knowledge. Christ himselfe testifieth, that the eye of the soule is vnderstanding. O Father, this is euerlasting life to know thee, the onely, and very God, and Iesus Christ whom thou hast sent. Habet fides oculos suos: Faith (as S. Augustine teacheth) hath her eyes to see withall. Visio animi intellectus est (saith Saint Bernard;) The seeing of the soule is vnderstanding; with these eyes we see Christ, that is to say, we vnderstand Christ, or beleue in Christ. Nay faith it selfe is called in the *Rhenis*, an vnderstanding. Therefore we cannot be said to grow from faith to faith, and from strength to strength,*

John. 17. but

but by increase of knowledge. For, *Veritas pedetentium cognoscit? Truth is knowne by little and little*, through which growth we passe, as children doe from milke to strong meate, according to the saying of the Apostle: *Euery one that vseth milke is unexpert in the word of righteousness, for he is a babe: but strong meate belongeth to them that are of age, which through long custome, haue their wits exercised to discern both good and euill.*

Heb. 5. 13.

Secondly, as knowledge goeth before, so actiō followeth after, hauing for the ground *holinesse*, created by Gods holy spirit in the wil: or a holy wil enabled (through the effectuall working of the same Spirit) to bring forth a holy action agreeable to the will of God: according as the Apostle teacheth: *For this is the will of God, euen your sanctification.*

The which actions of the will are two-fold: namely, an inclination to good, and a turning aside from euill, proceeding from the will, iudged and counselled by reason.

For the will hath no light of it selfe, but is lightened by the minde: that is, by reason and iudgment grounded vpon the word, by which it is counselled, directed, and admonished, not violently ruled. For as God will haue his image shine in the minde of man by vnderstanding, and wisdom, of which he hath made it partaker, through the instrumental meanes of his word: so he will haue his image also to shine in the will by that freedome and liberty, which he hath giuen, or doth giue vnto it, by an effectuall working. To the end he may haue the will franke and free; because we are to be *children*, and

not *slaves*: inſomuch that it is in the choiſe of the wit to propound what it purpoſeth to the minde, and afterward in the liberty of the will to effect it at his pleaſure.

Here might we ſpeake of the internal ſences ioy-
ned with the ſpirit to know, and of the heart ioy-
ned with the will and affections, and withall how
the Spirit of God ſitteth in the ſoule of man by an
effectuall working, as at the ſterne, cauſing euery
faculty of the ſoule, and euery moueable member
of the body to moue in a ſweete and delectable or-
der: yea, with ſuch ſweetneſſe, as if they were all in-
ſtruments and conſorts of muſicke, made by the
hands of cunning harpers.

But thus much ſhall ſuffice to proue, that the Prea-
chers of this Monarch, teaching as well an *inherent*
righteouſneſſe as an *imputatiue*; as well the *buds*, the
flowers, and the *fruit*, as the *roote*, giue no leaue to
faithfull men to commit ſinne, as the Ieſuits and Po-
piſh Priests do to their faithleſſe men, in teaching
neither an *inherent*, nor an *imputatiue* righteouſ-
neſſe.

That they teach no *imputatiue* righteouſneſſe, we
neede not to ſtand to proue: for they ſtile ſuch a
faith, but a *lying* faith, and an *idle* apprehenſion of Chriſts
inſice.

Moreover, the definition of their owne faith, a-
nerreth as much: Which is only a hope well corrobora-
ted, confirmed, and ſtrengthened upon the promiſes and
graces of God, and the parties merit: and not in the full
aſſurance, of vnderſtanding, to know the myſteries of God,
euen the Father, and of Chriſt.

Ioh. 7. 31.
Col. 2. 2.

That

That they teach no inherent righteousness, it shall appeare in the progresse of that we are to intreate of. But first we are to consider, that they suppose, that the power through the which they are to be repaired, consisteth in the co-operation of their owne will. *A man may cleanse himselfe* (saith the Annotations vpon the Rhems) *from the filthy, and so become a vessell of honour in the house of God.* Whereas the Scripture teacheth, that God, that he might declare the riches of his glory, vpon the vessells of mercy, hath prepared them to glory, and not left them to their owne preparation.

Againe, they say, a man hath power to make himselfe cleane, and purge his owne heart: when it is written: *He put no difference betweene us, and them, after that by faith hee had purified their hearts.* By which place it appeareth, that our hearts are purified by faith, which is the gift of God, and not by our wils.

Againe, to be a good tree, to bring forth good fruit, which none can be vntill he is vnited to Christ, (as our Sauiour testifieth) which vnion is not obtained, but through the Spirit of God, and faith. *That part of mankinde,* (saith S. Augustine cited by D. Fulke,) *to which God hath promised deliuerance, and an eternall kingdome, may it not be repaired by the merits of their owne workes?* God forbid: For what good can hee worke that is lost, or cast away, except hee bee deliuered from perdition. What? by free will? God forbid that also: for man using free will amisse, lost himselfe and it also: for as he that killeth himselfe, killeth himselfe while he liueth, but in killing himselfe liueth not, neither can reuiue himselfe,

himselfe, when he hath slaine himselfe. So when man sinned by free will, sinne got the victory, and free will was lost: for of whomsoever a man be overcome, to him he is addicted, or bound as a slave. This truly is the sentence of Peter the Apostle, which seeing it is true; I pray you what liberty can be of him that is a bond-slave? but when he delighteth in sinne. For he serveth freely, that doth his maisters will gladly, and by this he is free to commit sin: but to do iustly he shall not be free, except he being delivred from sinne, begin to be a servant of righteousness.

That is true liberty, for the ioy of welldoing, and a godly bondage to the obedience of the commandments. But whence shall a man that is sold and bound, have this free will and liberty, except he do redeeme him whose image he is: If the Sonne shall make you free, then are you free indeed: which thing, before it begin to be wrought in man, how can any man boast of free will in a good worke? which yet is not free to worke well, except hee extoll himselfe, being puffed up with vaine pride, which the Apostle beateth downe when hee saith: Yee are saved by grace through faith. Thus it appeareth that the conversion of man is not in his owne power, but in Gods.

As they do thus most iniuriously deny the power by which we are repaired: so they do also barre the Laity, and common people of the instrumentall meanes: namely, the Scriptures appointed of God, to the repairing of Gods Image in them. Search the Scriptures (saith Christ) for in them you thinke to have eternall life, and they are they which testifie of me. O but what followeth? a lamentation of our Saviour, saying: But you will not come to me, that you might have life.

life. Chrysostome exhorting all men to seeke life in the Scriptures, thus saith: Let one of you take the holy booke, and let him call his neighbours about him: and by the heavenly words, let him water and refresh both their minds, and also his owne. Againe, euen when we be at home, let vs bestow our time in reading the Scriptures. Againe, it cannot possible be, I say, it cannot possible be, that any man can attaine to saluation, unlesse he be continuall conuersant in the Scriptures.

The Popish Priests notwithstanding, contrary to our Sauours command, and Chrysostomes exhortation, hath shut vp the Scriptures in an vnknowne tongue, and locked them vp, with the powerfull key of the bloody Inquisition, that their people may neither reade or meditate thereon, sending them ouer to images, which Pope Gregory calieth, *Lay mens bookes*, and sit enough for raskally people (as he stileth them.)

In this doing, they haue taken the candle out of their hands, that their theeuery and falshood may not be espyed. For as Theophylact saith. *The word of God is the candle, whereby the theefe, or false teacher is espyed.*

And withall vnarming them of all Spirituall armour, (as the Philistines did the Israelites of thier weapons) haue carryed them into the wildernesse, where Antichrist sitteth, that they may with more facility make pray of their soules. The *Helmet of saluation*, the *Shield of faith*, the *Breast-plate of righteousness*, the *Girdle of verity*, the *Sword of the spirit*, which is the word of God, and the *Shoes they should put on their feet*, that they might be shod with the preparation
of

of the Gospel: they haue taken away.

Neither haue they thus left them, for with false glosses, & exposition they haue stopped vp *Iacobs* well, that they may not drinke of that water, that who so drinketh of shall neuer thirst: but of the puddles of Romish fountaines, which makerh them cry (like men in an ague) for more Masses to be said after their death; for more pardons to be purchased to the freeing them from Purgatory, that Elizian field of the Popes.

Hauiug thus farre proceeded, now it remaineth to bee intreated of, how they misse-lead the people likewise: First, concerning the *nature* into which they are to bee repaired. Secondly, concerning the *patterne*, into which they are to bee made.

First, concerning the *nature*, they teach *darknesse* in stead of *light*. *Ignorance* (say they) *is the mother of Denotion.*

Lastly, for the *patterne*, as God looketh vnto himselfe, and createth in his elect (by the effectuall working of his Spirit) light, like vnto his owne light, and holinesse like vnto his owne holinesse.

So they frame through the Spirit of *Antichrist*, continually working in a mystery, and couertly in their owne traditions, *darknesse* like vnto their owne *darknesse*, and *vnholinesse* like vnto their owne *vnholinesse*.

First, in the vnderstanding they supplant ignorance, in the place of knowledge, the image of Sathan in stead of the image of God. *If a man,*
(saith

(saith *Hosius*) haue the exposition of the Church of Rome, touching any place of Scriptures; although hee neither know, nor vnderstand, whether, and how it agreeth with the words of the holy Scriptures: yet hee hath the very word of God. It is written likewise in their Rhems, that it is not necessary to vnderstand our praiers.

Againe, praiers not vnderstood of the party, is acceptable.

Againe, it is enough that they can tell this holy Orison to be appointed vnto vs, to call vpon God in all our desires, more then this it is not necessary.

Thus they say to their Schollers with *Elzay* the notable heretique among the Iewes: Let no man seeke the interpretation, but onely in his prayer say these words.

Epipha.
Here. 19.

By this which hath bene already spoken we may perceiue, that it is not necessary for the common people, by their doctrine, either to vnderstand their Scriptures, or their prayers: for it is enough for them to beleue what the Church teacheth, not what the Scriptures commandes. For (saith *Pignius* cited by Bishop *Jewel*:) No man may beleue any thing by the authoritie of any Scripture.

Apol. B.
Iewel. pag.
609.

But (saith *Hosius*) whatsoever the Church teacheth, (namely, the Church of Rome,) is the expresse word of God. For the Church (saith *Lodonicus*, a Canon of the Church of Lateran in Rome) is the liuely breast of the Church: but the Scriptures are, as it were, dead Inke.

Thus it doth plainly appeare, that they teach darknesse in stead of light, ignorance in place of

of knowledge, the image of Satan for the image of God.

1. Iohn. 5.
annot.

Lastly, it doth remaine to proue, that they doe likewise teach *inherent* euill to be *inherent* righteousness. First, in sending the people from the reading of Scriptures, which is the best part that *Mary* did choose: no worke to be preferred before it: for it is written: *Mary* hath chosen the best part. To meditate in images, which are (as the Annotations vpon the Rhems teacheth;) *The bookes of the vnlearned, and the people ought to bee taught the true vse of them.* This is a notion of darknesse in the vnderstanding, an action of idolatry in the will, an inherent euill, and not an inherent righteousness.

Ier. 9. 24.

For God will haue vs to know him in that image of his, that he hath ingrauen in the holy Scriptures. For it is writtē: *Let him that glorieth, glory in this, that he vnderstandeth and knoweth mee: for I am the Lord which sheweth mercie, iudgement, and righteousness in the earth. For in these things I delight, (saith the Lord.)*

1. Cor. 1. 24

Secondly, whereas the Lord hath appointed the word to bee preached vntill the doctrines of bookes surcease, and wee immediatly taught from God: For seeing the world by wisdom knew not God, *in the wisdom of God, & pleased God by the foolishnesse of preaching, to saue them that beleue (saith the Apostle.)*

First breu.

But *Paulus* the fifth saith: *They cannot, (namely the Catholickes, so stiled) heare a Sermon, without endangering the worship of God, and their owne saluation.*

But

But a Masse they may, wherein Christ is dishonored, and a round cake worshipped, and offered, for the saluation of their soules.

This is not inherent righteousness, but inherent euill, and the greatest idolatry that euer was.

Thirdly, they send the people to seeke their saluation in consecrated Churches, in *holy water*, *hallowed fire*, and *ashes*, in *MASSES*, *Pardons*, *merits* of *supererogation*, and such like; but these are actions of inherent euill, and not of inherent righteousness.

Fourthly, whereas Saint *Augustine* saith, *there is but one hope of all the godly, which groane vnder the burthen of corruptible flesh, and infirmity of this life, that we haue an aduocate with the Father, Iesus Christ the righteous.*

But they finding many other hopes, send the people sometimes to the blessed virgin, to pray in this sort: *O Mary, pure, chaste, holy, haue mercy vpon vs, wretches: virgin mother, make thy Son reconciled vnto vs: let the wisdom of the Father saue vs by the prayers of the mother.*

Sometimes to *Adelme*: *O God, which hast this day lifted vp thy holy Bishop Adelme to eternal ioyes, we beseech thee, let thy mercy bring vs thithers, by his merit.* This is inherent euill, and not inherent righteousness.

Briefly, they being, *Turba gravis paci placideq; inimica quieti*: Foes to peace, and enemies to rest; incite the people sometimes to rebellion, sometimes to the murdering of Princes vnder the colour
of

of merit.

This is not inherent righteousness, but inherent euill, which the spirituall (as Saint Ireneus saith :) shall iudge. The spirituall also shall iudge all that make schismes which be cruell, not hauing the loue of God : and respecting more their owne gaine, then the unity of the Church, mangle and diuide, and as much as in them lyeth, for small causes, kill the great and glorious body of Christ. Speaking peace, and seeking battile. Speaking peace, in their petitions to the Kings maiesty, and seeking battaile in their gun-powder treason. But the Church standeth, *Frustra circumlatrantibus hereticis*, The heretickes in vaine barking about it.

Gentle Readers, thus you may behold the Angels of light teaching as well an inherent, as an imputatiue righteousness, not to giue leaue to sinne: whereas the Angels of darknesse teaching neither, leade the way to all idolatry.

OPPOS. 9.

Suruey.
of the new
Religion.
pag 458.

In vaine the faithfull man praierh for iustification, or remission of sinnes : because before he praierh, his sinnes are forgiven him, and he is iustified, or else his full assured faith, is a lying and deceiptfull faith.

Heb. 7. 23.
Pag. 433.
annot. 438

THE Protestants (saith this Popish Iesuite) pray in vaine : but the Papists (wee may say) pray vainly, who thinke to wash away their sinnes by praier, which cannot bee remitted without blood. Otherwise, Kellison knoweth no reason why we should weare our hose out in the knees with praying : if praier neither sanctifieth for sin, nor meriteth any thing at Gods hands:

hands: truly if we weare our hose out in the knees, wee loose more then we get, if this doctrine be true.

This is the supreme honour (called by them *Latria*) that this hereticke giueth to God, that asketh in the ambition of his owne heart: *Who is the Almighty, that we should serue him? or what profite should we haue if wee should pray vnto him? vnlesse by our prayers we may wash away our sins.* Iob. 41.

But by what praier? By those that are more odious then profitable, and not so profitable as odious. For though they begin, in many of their praiers, with *Omnipotens, & sempeterne Deus*, and end with *Per Dominum Iesum Christum*: yet nothing is placed in the middle part, but Saints, and the merits of Saints, to make their prayers meritorious, being filled so full of merit. Act. 17. 28.

But what Saints? Such, for the most part, that haue bene canonized, not by God, but by Popes. As *S. Francis*, made a Saint by *Gregory the ninth*: and *Thomas Becket* by *Pope Alexander the third*, For none by the decree of the said *Alexander*, are to bee taken for Saints, but such are canonized and admitted by the *Bishop of Romes Bull*. The merits of Saints so canonized, are in their prayers offered as an vnlawfull composition for the remission of finnes: not vpon the golden Altar, as the righteousnesse of Christ, but vpon the stinking Altar of mens nature, as the merits of men: yet they suppose they are made in Christs name; because their praiers made to Saints, are concluded with *Per Christum Dominum nostrum*, (as the margent note vpon the Rhemes testifieth. Iohn. 16. marg. 1

But for breuity, we will speake no further of the praiers of these faithlesse men, that denying the sufficiency of Christs passion, seeke their saluation in them, by saying them vpon beads by number, that they may know at least thereby, how many they say, though they vnderstand not what they say.

But leauing them to their beads, I will turne my pen to maintaine the praiers of the faithfull man: whose prayers *Kellison* saith, are vaine, because hee is assured of his saluation. Will *Kellison* say that *S. Iohn*, (the beloued Disciple of the Lord, that leaned vpo his breast, vnto whom he bequeathed in his last will his mother, a virgin to a virgin) was not assured of his saluation? If he say hee was not, the testimony of *Saint Iohn* will confute him, wherein it is written: *We know that we are translated from death to life.*

1. Iohn. 3.
14.

1. Pet. 3:
18.

Or that *Peter* did not belecue the remission of finnes? whose confession is, that *Christ* once suffered for finnes, the iust for the vniust, that he might bring vs to God.

Mat. 6. 12.

Or that the Apostles ingenerall, did not belecue the remission of finnes, when the Creed of the Apostles doth testifie they did. Yet *Christ* taught them to desire, not once, but alwaies when they prayed, forgiuenesse of finnes, by these words: *Forgiue vs our debts*; not that the punishment due to sin was not forgiuen them, for then *Saint Iohn* would not haue said: *We know that we are translated from death to life.* But that through the increase of faith they might more and more inwardly feele the application of the

the forgiuenesse of sins.

Saint Paul, who proueth by the resurrection of Christ, the actuall remission of sinnes: which could not be; *If Christ be not raised (as he saith) your faith is in vaine, and ye are yet in your sinnes: Afterward saith: I count not my selfe that I haue attained vnto it (namely in the 9. and 10. verses before) to the full knowledge of Christ, and perfect taste of his resurrection.*

1. Cor. 15.
17.
Phil. 3. 13

Now if an Apostle (wrapped vp in the third heauen, a pen man of the holy Ghost) could not attaine to a full and perfect tast of his saluation: how much lesse those whose faith is but as a graine of mustardseede, yet sufficient to saluation, attaine to the full taste of the application of the forgiuenesse of sinnes, without much praier? The man that beleeued in Christ, desired of him *to helpe his unbeliefe* and many a poore soules conscience cast downe: yet the children of God would be glad to pray day and night, to finde but one dram of this application that Popish Priests will not weare their hose out in the knees for.

Secondly, God who hath shewed mercy vnto the faithfull man, not that he was, but that he should be faithfull: and hath selected him, not that he was, but that he should be holy, hath promised that he may be both faithfull and holy, to worke a renouation in him; and that so apparent, that whosoever seeth him, shall know him thereby.

Tim. Eph.
15a.

Then here is another notable motiue to stirre vp a faithfull man to praier, that hee may earnestly desire with Saint Paul: *that God would make perfect his image in him.* And that by vnderstanding & know-

ing aright the cause, and author of all things, he may attaine to more noble and purer actions as well in his vnderstandidg as will. That his memory sanctified, may retaine euermore good and holy cogitations of God, and of commendable actions, whereby religion is preferued and increased. That he would purifie his affections, and in stead of such as are euill and corrupt, excite (by his holy spirit, working in his word) honest and vertuous motions in his heart. And that the inferour powers may be obedient to the superiour: that the image of God thereby repaired, and the image of Satan abolished, we may bee wholly gouerned, through the effectuell working, and the plentifull presence of Gods Spirit.

For as yet in this life, the faithfull man hath the first fruits of the spirit, and not the tenth: so that the flesh liueth still in a manner fully in him. The which aduantage Sathan espying, by beholding grace begun and not perfected, fighteth against the beginning, fearing lest by the growth of grace they should come to perfection.

Mat. 26. 41 Shall not then a faithfull man that aimeth at holinesse, (that excellent garland of glory, resist Satan by prayer? seeing necessity requireth it, and our Saviour commands it, saying: *Watch and pray, lest you enter into temptation: that is, lest you be ouercome of temptation: the spirit is ready, but the flesh is weak: the Spirit is ready to worke a new creatiō in vs, that we may be prepared as a Bride to meete our Bridegroom, yet the flesh is weak to yeeld, but strong to resist.*

These

These things among many considered, who would not weare his hose out in the knees yea, and heart in prayer? for the more and more assurance of his saluation, and to haue the image of God repaired in him, though *Kell*. nor his followers will not, who will haue heauen for their hire, or not pray at all. Hath not the Creator, in whom we liue, moue, and haue our being, deserued a prayer at our hands? Or the Ancient of yeares that became a child to redeeme vs, through the shedding of his pretious blood, not he wearing out of a paire of hose in the knees? counteth they this losse labour, doth they loose more then they get in praying without wages?

Act. 17. 28

Then it seemeth that they haue gotten nothing by his death and passion, or it is so little that it is worthy thanks.

But leauing them to the preservation of their hose in the knees, I will conclude with *Sant Iohn*: *Blessed are they that haue washed their roabes, not in their owne merits, but in the blood of the Lambe.*

Here, gentle Reader, we may behold the faithfull man praying for an increase of faith, to the perfect application of the forgiunesse of sinnes, praieith not vainly, whereas they pray vainly, that thinke by their prophane praiers to merit their owne freedom, yea heauen it selfe, as the annotations vpon the Rhems speaketh, is our right bargained for, and wrought for, and accordingly payed to vs as our hire, at the day of iudgement. ^{2. Tim. 4. annot.}

burney.
of the new
religion.
pag 265.

OPPOS. TO. the new religion

The Protestants take from the Saints, the mother and friends of Christ, all secondary mediation, and intercessions, and will seeme to be zealous of Christs honour, that they will haue none honoured but him. And yet indeed vnder this faire shew they carry false hearts: and euen then when they call him, and adore him, as a redeemer, they rob him, and dispoile him of that honourable title.

Kellison here cited, that in all his positions hath dealt with our Saviour (as many Popes haue done with the Emperours) namely, giuen him a bare title without the thing it selfe: here to the manifestation of his loue toward him, (the sufficiency of whose sacrifice hee hath often denied) would make Christs Saints, mother, and friends, secondary mediators and intercessors.

Pag. 350.

And least any man should suppose, that thereby hee intended to lessen the prerogatiue of so great a maiesty, he hath set downe what honour belongeth to his soueraignty: namely, *supreme honour*, called *Latria*: to Saints, and holy things, inferiour honour called *Dulia*. And to the blessed virgin, that excelleth other Saints, honour inferiour to *Latria*, but superiour to *Dulia*, called *Hiperdulia*.

Latria (saith the Glosse) includeth three things; *Loue*, *multitude of sacrifices*, *veneration*; and that belongeth to God. *Dulia* one thing; that is, *veneration* without loue. Seethen, how well they loue the Saints, and friends of God, that worship him with-

out

out loue, & Christ also with no lesse, in sending the people to other Sauours, and other intercessors.

First, to other Sauours, *Hieronimus* saith: Behold how mighty is the mother of God, and how no man can be saued but by her. Others of their owne writers, haue likewise taught, that *S. Francis* could likewise saue all them that liued after him to the end of the world through his merits, from euerlasting death. That *S. Clare* came at that same time that *S. Francis* did to saue all those that should call vpon her to the end of the world.

Apol. Bish
Jewel. pag
682.

Againe there is saluation attributed also to their Saint *Thomas*, while they pray, in this sort:

*For the blond of S. Thomas, which he for thee did spend,
Grant vs, ô Christ, to clime where Thomas did ascend.*

As they haue thus placed other Sauours in Christs stead: so they either pray vnto them, or to God in their names, as if they were Sauours.

To the blessed virgin they pray in this sort: *Holy mother of God, which worthily hast deserued to conceive him, whom the world could not comprehend, by thy godly interuention wash away our sinnes, that we being redeemed by thee, we may be able to clime to the seate of eternal glory, where thou remainest with thy Sonne, without end of time.*

To God in *S. Adelmes* name, in this sort: *O God which hast this day lifted up thy holy Bishop Adelme to eternall ioyes: we beseech thee, let thy mercy bring vs thither by his merit.*

As they do thus call to them as Sauours, and pray vnto them as Sauours: so likewise they do confesse theselues vnto them, as if they were gods, by ioyning them in the Confiteor, wherein they confesse

themselues to God, to the blessed *Adother*, to *S. Peter*,
S. Paul, some to *S. Michael*, and to *S. Iohn Baptist*,
 some to *S. Dominicke*, *S. Francis*, some to *S. Augustine*
 and *S. Bennet*, according to the diuersity of *Fryers*,
 none to *Christ*, being God and man.

2. Thel. 2.
 annot.

Secondly, they haue found other intercessors, to
 whom the Pope prayeth; who praieth not onely most
 humbly to *Christ*, (as the Annotation vpon the
Rhems saith,) but also to his blessed mother, and to all
 his *Saints*, and to whom all his fauourits prayeth. Be-
 hold (saith *S. Augustine* vpon the first Epistle of *S.*
Iohn, chap. 2.) *Iohn* himselfe keeping humility, certainly
 he was a iust man, and a great person, which dranke the
 secrets of mysteries of our Lords breast: Hee, euen hee,
 which by drinking of our Lords breast, uttered his diuini-
 ty, saying: In the begining was the word, & that word was
 with God: Euen he being such a man, said not, you haue
 an aduocate with the Father: but if any man shall sinne,
 (saith he) we haue an aduocate: hee said not, you haue,
 nor you haue me; neither (saith hee) you haue *Christ*
 himselfe: but he set *Christ*, not himselfe to bee an aduo-
 cate. And said: we haue, not you haue, he had rather place
 himselfe in the number of sinners, that hee might haue
Christ his aduocate, then that he should place himselfe to
 be an aduocate instead of *Christ*, and to be found among
 the proud that are damned. Brethren, wee haue *Iesus*
Christ, the iust himselfe to be our aduocate, and he is the
 propitiation for our sins: he that hath held this, hath made
 no heresie.

S. aug. c. 57.
Pa. lib. 3.
cap. 8.

Againe, if the Apostle had said so: These things
 haue I written vnto you, that you should not sinne: but if
 any man sinne, he hath me a mediator with the Father,
 and

and I do by my prayer obtaine pardon for your sinnes (as Permenius in a certaine place, placed the Bishop a mediator betweene God and the people) what good and faithfull Christian could abide him? who would behold him as an Apostle of Christ, and not as an Apostle of Antichrist?

Who can then behold the Pope, but as Antichrist? who haue canonized Saints to this end, and praiech to his owne Saints, or the Popish Priests, as the members of Antichrist, who incite men to pray vnto them, and giue them that honor which is due vnto God.

Moreouer, do they not likewise giue that worship proper vnto God, to images? They testifie no lesse in their behauiour to them: they goe a pilgrimage to them, they make vovues to them, they make curtesie to them, they giue kisses to them, they offer to them, they giue gifts and call they not that sacrifice besides veneration? which Pope Gregory the 3. commanded to be giuen them, and the Councell at Nicene assembled by Hieren, at the request of Pope Adrian, and of Therasius, Arch-bishop of Constantinople. Iacobus Nanclatus, cited by Bishop Jewel, saith: *We must grant that the faithfull people in the Church, doe not onely worship before the image, but also worship the image it selfe, and without any scruple of conscience whatsoever. And further, they worship the image with the selfe same honor wherewith they worship the thing it selfe that is represented by the image. As if the the thing it selfe bee worshipped with godly honour, then must the image be worshipped with godly honour.*

Anno. 740.
Anno. 789.
Apol. Bish.
Jewel. pag.
683.

The Bishops assembled at the second Nicene Councell,

Councell not only, agreed, that images in Churches are to be allowed; but also deuoutly and reuerently to be honored, and that with the same honor which is due to God himselfe.

One of them saith: *I receiue and worship the reuerend images, and this will I teach while I liue.*

Another saith: *I doe perfectly adore the holy images, and I accurse all them that hold the contrary.*

Another saith: *There be not two kinds of addoration, but one onely is due to the Image, and the patterne of the Image.*

Seeing then that the Image of God the Father, or of Christ, is to be honoured with that honour that belongeth either to God, or vnto Christ, how can they auoyde idolatry? Robertus Holcot saith: *This kinde of worship is plaine idolatry.* Kellison hath set it downe to bee idolatry to giue supreme honour due vnto God, to his creatures. Gregory the Bishop of Nissa (cited by Bishop Jewel,) saith: *Hee that worshippeth a creature, notwithstanding he doth it in the name of Christ, yet is hee a worshipper of images, as giuing the name of Christ vnto an image.*

Both Epiphanius & S. Augustine, numbred among heretickes, a certaine woman called *Marcella*, which worshipped the images of Iesus, and of Paul, and offered incense vnto them. And shall not they bee numbred among heretickes that worship images according to the commandement of of Pope Gregory the 3: by kneeling vnto them, by scensing them. By the decree of Pope Stephen the 3. by garnishing them with costly vestures, by setting vp candle before them. Is this due to stockes and stone. Pope Gregory the first saith:

Pag. 353.
Apol. B.
Jewel. pag.
683.

saith no: The Councell of *Toletane* the 12. holden in *Spaine*, made constitution, both against *images*, and the worship of *images*. The Councell of *Elibertine*, likewise holden in *Spaine*, decreed that all pictures should bee had out of Churches, and that nothing which is honored and worshipped, should be painted on the Church walles.

Heere were godly decrees to remoue Images, whereas they haue remoued the second Commandement out of the first table, to maintaine images, and diuided the last Commandement into two, to make vp ten, though not able to say which is the ninth or tenth: For that which is first in *Exodus*: *Thou shalt not couet thy neighbours house*, is last in *Deutronomy*, and that which is first in *Deutronomy*, is last in *Exodus*.

Exod. 20.

17.

Deut. 5. 21

Thus it appeareth that they that would seeme to adore Christ as a Redeemer, rob and dispoyle him of his honourable title, in stiling others their Saviours, in canonizing Saints for intercessors in his stead, by calling images after his name, and by worshipping them with the same honour.

Now it remaineth to cleare the Protestants of that false imputation, which is, that they should rob and dispoyle Christ of that honourable title of Redeemer. But wherein? In denying Saints to be mediators.

In that we acknowledge Christ, and not the Saints to bee the supreme and onely aduocate: we maintaine a truth, to the prouing that we are not Christians of a latter brood. And to begin withall, wee know and hold it for granted, that in the beginning

no Saint could be prayed vnto. For what Saint was there for *Adam*, or *Abel* to pray vnto? or by whose helpe or power entred the first Saint into heauen? say not by intercession of Saints, for then there was none in heauen: nor by their owne power, for then *Christ* dyed in vaine.

And is not *Christ* now as powerful as before, that we need the helpe of Saints? no doubt he is. What Saint did *Ambrabam*, *Isaac*, *Jacob*, *Moses*, *Dauid* *Ezechiel*, *Daniel*, and *Paul* pray to? we haue examples in Scripture, that all prayed to God.

And hath the Church of Rome found out a better way then the Prophets and Apostles knew of, or *Christ* himselfe hath euer reuealed? That hath taught vs to pray to his Father.

Rom. 10.
annot.

But since they haue found out a safer way, let them in their wisdome shew vs likewise: first the time when we must pray to the Saints? the Annotations vpon the Rhems saith: *That we cannot pray to our blessed Lady nor any Saint in heauen, untill we beleene, and know their persons, dignity, and grace, and trust that they can helpe vs.* It is necessary then by their doctrine, to attaine to the notice of them in this sort, which no created vnderstanding can do. And with all before they pray vnto them, by beleeuing to relye vpon them, contrary to *Christ* precept: *Beleeue in me, and you shall be saued*: not in the merits of Saint *Francis*, *S. Clare*, and such like. *Eusebius Emiffenus*, cited by *D. Fulke*, saith: *We ought of right to beleue both Paul & Peter: but to beleue in Peter & Paul, that is, to bestow vpon the seruants the honour of the Lord, which we ought not.* *Ruffinus* vpon the Creed hath obserued

Rhem 471.

observed, that the proposition *In*, is not added where the speech is not of the God-head, but of creatures and mysteries. As for example: *We beleeue in God the Father, in Iesus Christ, in the holy Ghost: The holy Catholicke Church, not in the holy Catholicke Church; The forgiuenesse of sinnes, not in the forgiuenesse of sinnes. Resurrection of the flesh, not in the resurrection of the flesh.* Therefore to beleeue in Saints is iniurious to God.

Secondly, the place where we must pray to them, Apoc. 6.
annot. the Annotations vpon the Rhems saith: *Where they are present, the Catholicke men resort to pray to the: that is, to their tombes and reliques: for the Saints are present at their tombes and reliques (saith the Annotation.)*

But we must vnderstand that they are present with their dead bodies, if their presence be at all. *For their soules, (saith the Annotation) liue vnder Christ, their Altar in heauen expecting their bodies.*

So that if we will needes pray to them, wee must pray to them as they are present: namely to the dead bodies separated from their soules.

Thirdly, how the dead bodies of Saints, in whose presence they pray, come to the knowledge of our praiers? for other presence they can proue none.

Kellison saith: *By the reuelation of God. For as they see God face to face; so in him they see and know our cogitations and prayers.* Pag. 354.

Seeing then they come to the notion of our praiers, by seeing God face to face, it resteth they proue how the dead bodies can see God face to face, in whose presence they pray.

But

2. Cor. 4. 9.
Hail. 42. 1.

But say that their soules did attaine to the knowledge of our prayers from God, what necessity is there in it, that they needing themselves a perpetual mediator to stand in the presence of God, should acquaint God, as second mediators, with that he knew before. to the breeding of a confusion in that celestiall Ierusalem, where the Saints, both liuing & departed, behold God in the face of his Sonne, and God againe his Saints in the face of his Sonne, as in him in whom his soule delighteth.

If their soules did know when wee prayed vnto them, yet would it nothing profite; because, not knowing whether our prayers were in faith or no, (which is a thing peculiar to God) they could not tell, when to offer, or not to offer them for feare of the Lords displeasure, who hath threatned *euerslasting destruction to the fauourits of his enemies.*

Rom. 8. 27.
Apo. 14.

Neither if they did know, could they be secondary mediators, or intercessors: for intercession, is to stay or let a matter, that it goeth not forward. And what Saint by merit, can make stay of the Lords iudgements against vs, in whose sight the Angels are not perfect? For this is peculiar to Christ the righteous, who shewing himselfe to the Father, craueth for his owne name, and his owne merit, a iust reward vpon a due debt, namely, remission of sinnes, sempeternall righteousness, and the gift of the holy Ghost for all his elect. Hee is *Emanuel*, God with vs, he speaketh for vs, he excuseth vs, he maketh our cause good, by offering vp his owne righteousness vpon the golden Altar of his owne pure, and incomprehensible nature, which as sweet perfume

perfume mounteth to the highest throne seated in incomprehensible light, to the obtaining all things for vs: that we might be complete in him, in whom all things are giuen, even in him who is not the Son of God *vnū*, or *unicū*, one alone, but with many brethren. And to what Saint can this without blasphemy be spoken, but of Christ? *Who* (as S. Amb. saith) *is our mouth whereby we speake to the Father, our eye whereby we see the Father, our right hand whereby we offer our selues to the Father: without whose intercessio, neither we, nor all the Saints haue to do with God.* *S. Augustine cited in the Rhems, saith: That Christ is the aduocate and patrone of mankind, that by himselfe alone, and by his owne merits, purchaseth all grace, and mercy to mankind in the sight of his Father: none making intercession for him, or giuing any grace or force to his prayers, but he to all: none asking or obtaining, either grace in this life, or glory in the life to come, but by him.*

*Ambrose. de
Isaac Euang.
ua.*

*1. Tim. 2.
annot.*

Gentle Reader, now with equity censure, whether the Protestants giue more honour to Christ, in acknowledging him their only Saviour & aduocate, and his righteousness the onely sweet perfume to be offered vp in the center of faith.

Or the Papists that haue found out other Saviours, & intercessors, & withall made a composition of diuers mens merites to offer vp as a sweet incense of gratefull smell to God. But if the earthly incense might not be imitated but vpon paine of death, let Kellison, and all Popish Priests iudge what their hire shall be for counterfeiting that which is heavenly, and not of any created composition, as the Legall incense, the shadow of the heavenly was.

*Exod. 30.
38.*

OPPOS. II.

Suruey.
pag. 376.
pag. 384.

The Reformers haue no religion, because they haue no sacrifice. His reason, without reason, is ; because Christs sacrifice is not sufficient to uphold religion, and the worship of God.

2. Thes. 2.
annot.

pag. 384.

Antichrist, (saith the Annotation vpon the Rhems) shall abrogate the daily sacrifice. Againe, shall impugne Christs kingdome vpon the earth : that is to say, his spirituall regiment. Againe, shall impugne Christs Priest-hood: and take away (as Kellison likewise saith) the daily sacrifice. And what is this, but to take away the Priestly and Kingly dignity of our Sauour, to teach that Christs sacrifice is not sufficient to uphold religion, and the worship of God. Concerning whom, the Lord hath sworne, and will not repent : that Christ (and none but Christ) is a Priest for euer, after the order of Melchisedec. Thou art a Priest for euer, after the order of Melchisedec, saith the Lord, speaking in the singuler, and not in the plurall number. For onely Christ is King of peace, King of righteousness. Onely without Father of his manhood, and mother of his God-head. Hauing neither beginning of his daies, nor end of his life : and therefore continueth a Priest for euer without successors in his Priest-hood, as confirmed vnto him by the oath of the Lord himselfe, after he had said : Sit thou on my right hand untill I make thine enemies thy fot-stoole. O Lord, which hast sworne (saith S. Augustine) Thou art a Priest for euer after the order of Melchisedec: The same Priest for euer is the Lord on thy right hand : The very same Priest, I say, for euer, of whom thou hast sworne ;

the

the Lord on thy right hand; because thou hast sayd vnto the same my Lord: Sit thou on my right hand, untill I make thine enemies thy foot-stoole.

Which cuerlasting Priest-hood of our Sauour, cannot be without vse; yea, most excellent vse: first, in shewing himselfe before his Father. Secondly, by giuing gifts vnto men.

First, in that he appeareth in the sight of God for vs: we are esteemed righteous, perpetually in him: who is the true sacrifice, and full accomplisher of mans redemption. As the Annotation vpon the Rhems truly stileth him. And hath by once offering, wrought a perpetual freedome from the kingdome of death. Our high Priest (saith the Apostle,) which is holy, innocent, impoluted, separated from sinners, and made higher then the heauens: hath no neede dayly (as those Priests) first for his owne sins, then for the peoples, to offer sacrifice. For this he did, once for all, in offering himselfe. That which they did daily, and vnsufficiently, in offering the sacrifice of beasts: Christ did once, and perfectly, in offering himselfe.

Heb. 7. an.

From hence appeareth: first, the excellency of his loue. Secondly, the excellency of his mediatorship. The excellency of his loue, who loued vs, and washed vs from our sinnes in his blood. What greater prooffe can there bee of his loue, then this? that of tender compassion and loue towards vs, (as a most mercifull and excellent high Priest) he offered vp himselfe in sacrifice, euen a flaine, and bloody sacrifice for the sins of the world. And so, with his blood once powred forth, and once offered, hath washed away all our sins, and reconciled vs to his Father.

Ier. 31.
Heb. 1. 16.

Secondly, insueth (as a fruit of his passion,) the excellency of his *mediatorship*. But now our Priest hath obtained (saith the Apostle) a more excellent office, in as much as hee is the mediator of a better Testament, which was made upon better promises: namely, the remission of sinnes perfected by his death, and sufferings. For I will be mercifull vnto their vnrightheousnesse, and I will remember their sinnes and iniquities no more, (saith Iehouah) that made the Testament, or couenant concerning the remission of sins. And by his death confirmed the same. Therefore he forgauē sinnes (saith Chrysostome) when he gaue the testament by his sacrifice. If therefore he forgauē sins by one sacrifice? now there is no need of a second. Theodoret, where there is remission of these things. Now there is no oblation for sinne: for it is superfluous, after remission is giuen. And he promised, saying: Their sinnes and iniquities I will remember no more. Which promise of

Rom. 4. 5. God, is euery day more and more performed in the iustification of the vngodly man, who is iustified by faith in Chrill: by hauing his righteousness imputed vnto him, that hath none of his owne,

The second vse consisteth in the Kingly dignity of our Saviour, who being exalted, and placed in the highest degree of honour, giueth, as he hath received, gifts for men. By the merit of his manhood, gifts vnto wen: through the power of his God-head, the gift of the holy Ghost, 1. Ioh. 4. 13. The gift of grace. Rom. 5. 15. The gift of faith. Ephes. 2. 8. The gift of righteousness. Rom. 5. 17. The gift of life. Rom. 6. 23. with other graces infinite, decking vs fit for the bridegroom. Since then, (saith the Apostle)

that

Psal. 68. 8.
Eph. 4. 8.

that he by the right hand of God, hath bene exalted, and hath receiued of his Father the promise of the holy Ghost: he hath shewed forth this which you see and heare.

As God did beautifie the soules of the Apostles with supernaturall knowledge, making them of Fisher-men, Preachers, and to speake as the Spirit gaue them utterance, to euery one in his owne language. So he doth likewise through the same spirit, Rom. 10. open the hearts of the hearers of his word: that he 17. may sow the seed of immortality: namely, the Gos- Eph. 1. 13. pel, in them. To the bringing forth of faith, through Rom. 8. 2. the which the holy Ghost applyeth the benefites of Gal 3. 13. Christs passion. To the begetting the Church anew lost in Adam: and, to the reedifying of it dayly more and more, vntill it come to the full period of 1. Pet. 1. perfection. For Christ by the holy Ghost, doth sprinkle 1. Cor. 6. vs with his bloud, doth make vs his members, doth feed vs Ioh. 6. with himselfe, doth make vs drinke of himselfe, and doth 1. Cor. 10. build vs vpon himselfe, that we may be complet in him, & 12. which is the head of all Principality and Power, Ephes. 1.

How then commeth it to passe, that Christs sacrifice is not sufficient to vphold religion, and the worship of God. Kellison telleth vs the reason is: If Christ neuer offered any other sacrifice, then that of Pag. 291. the crosse: then is he not a perpetuall Priest, because hee hath no sacrifice, which either by himselfe, or by his Ministers is perpetually offered.

Then it may be of them demanded, wherein the eternall Priest-hood of Christ consisteth? The An- Heb. 7. an- notation vpon the Rhems telleth vs: That Christ is not. not called a Priest for euer, onely for that his person is eternall: or for that he sitteth on the right hand of God,

Pag. 144.
pag 614.
pag. 288.
Pag. 387.

and perpetually prayeth, and maketh intercession for vs: or for that the effect of his death is enorlasting. For all this proueth not in proper signification, that his Priest-hood is enorlasting and perpetual. But that Christs eternall Priest-hood consisteth in the perpetuall sacrifice of his body and bloud in the Church. Yet by an vnbloudy sacrifice, continually to be offered; (as Kellison saith) not immediatly from Christ the high Priest: but onely by his vnder, and virgin like Priests. For the worship of God, and exercise in religion (which sacrifice in the Masse is offered) is a most pleasing and cleane sacrifice; not onely in respect of the outward forme, which is vnbloudy, but also in respect of the most chaste, pure, and virgin like flesh and bloud of Christ.

Now then seeing Christs sacrifice, (as the Annotation vpon the Rhems teacheth) consisteth in the perpetuall sacrifice of his body and bloud in the Church. Then it consisteth not in that sacrifice Kellison speaketh of: because it is vnbloudy, without bloud: therefore without profite. For without shedding of bloud is no remission. If Christs perpetuall Priest-hood consisted in that vnbloudy sacrifice: then should Christs perpetuall Priest-hood surcease to be, when that should surcease to be offered.

But seeing a sacrifice offered by an vnder Priest, is so powerfull to vphold religion, and the worship of God, which the sacrifice of Christ cannot. Let vs behold this sacrifice so highly commended, and so maiestically offered by virgin-like Priests. And first the excellency of the Priests that maketh and offereth it. For though they doe stile themselves vnder Priests; as the Pope stileth himselfe: *Seruus seruorum;*

seruorum, The seruant of seruants: yet they challenge notwithstanding with him, supream power ouer the Creator of all things.

To the manifestation hereof, we are first to consider the excellency of the Priest in the consecration. They tell vs, that in their handes, (as it were in the *Stella Clara* virgins wombe) the Sonne of God is incarnated, and taketh flesh. *ricorum.*

That in their consecration they are aboue the blessed mother of Christ. For she caused Christ to come into her virgin like wombe, with eight words: *Ecce ancilla Domini fiat mihi secundum verbum tuum*: whereas their Priests make him come into the host with five words onely: that is to say: *Hoc est enim corpus meum*.

That they are more higher in authority then Kings: *Sermo discipuli* happier, or more blessed then Angels: and a creator of *Stella* his creator. Insomuch that he that made him, without Cleri. him: is made by the meanes of him. Are not here excellent vnder Priests? in their authority aboue Kings. For he that setteth the King before a Priest, setteth the creature before the creator, saith *Stanislaus Orichonius*.

In their consecration, they are aboue the mother of Christ; more blessed then the Angels: yea, aboue the supreme maiesty. For God made the world, and they make him that made the world; euen the God-head of Christ. For otherwise they cannot be the creator of their creator, without giuing a beginning to him that hath no beginning.

As the vnder Priest is before God in the consecration, so hee is in the place of God in the offering.

For the offering vp of the humanity of Christ is proper to the God-head of Christ. *Ioh. 6. 51.*

As the vnder Priest is in the place of God in the offering : so he is before Christ in the offering. For God looketh not to the sacrifice, but to the worthinesse of the offerer : which was the cause he reiect-ed *Cains*, when he accepted *Abels*.

As the vnder Priest is excellent in his consecration, and offering : so he is in his mediatorship. Not intreating onely in the Masse, for the quicke, and the dead ; but for Christ himselfe : *Praying the Father to accept the body and bloud of his Sonne* : as he accepted the sacrifices of *Abel*, *Abraham*, and *Melchisedec*. Is not here an excellent vnder Priest? that desireth that God would so accept the bloud of his Sonne, the Redeemer of the world : as hee did the bloud of beasts:

As the vnder Priest is a mediator, to intreate God: to accept the sacrifice of his Sonne. So likewise, he desireth God to command his holy Angels, to conuay the body and bloud of his Sonne to his high Altar, *Bonauentur* (cited by Doctor *Buckly* saith) *That the Priest, doth lift up the body vpon the Altar. As though he should say: Behold, he whom the world is not able to containe, is our prisoner: therefore let vs not let him go, vnlesse we do first obtaine of him that which we doe desire.*

Must he not needes be their prisoner, that cannot depart of himselfe, vnlesse he be carried? Nay: must he not needes be their prisoner, whose belly is his sepulcher? *The Priest is Iesus Christ his sepulcher*, (saith that treatise intituled *Stella Clericorum*) *Be-*
cause

cause he swalloweth downe his body, and blond into his belly.

Briefly, as the vnder Priest, hath power to make his Creator: so he hath to giue remission of sinnes, before his Creator: nay, as well as his Creator. Priests haue obtained (saith the Annoation vpon the Rhems) the wonderfull grace, to remit sinnes. Againe, their is one court of consciencie in earth, and another in heauen: and the iudgement in heauen, followeth, and approueth this on earth. And Cardinall Cusanus saith. This power of binding, and loosing, is no lesse in the Church: then it is in Christ. For the holy Church of Rome, (saith Pope Iulius) hath power granted vnto her, by a singular priuiledge: to open and to shut, the gates of the kingdome of heauen, to whom she listeth.

Luk. 5.
annot.
Mark. 2.
annot.

Caid. Cusa
ad Bohemos.

So the vnder Priest, with the king of pride, in the remission of sinnes, would communicate to a creature, that which is proper to the Diuinity. For no man can remit sinnes but God onely. Therefore he which remitteth sinnes is God: because no man forgiveth sinnes but God. And thus the vnder Priest in the Masse, taketh vpon him to be as a God, when he saith: *Et ego, auctoritate mihi concessa, &c.* And I by my authority do first absolue thee, from the sentence of the lesse excommunication, if thou haue need thereof. And besides I absolue thee from all thy sinnes.

Thus much concerning the excellency of the vnder Priest, who is the maker, the offerer, and the mediatur of this excellent sacrifice: that is offered to vphold religion, and the worship of God: which Christs sacrifice cannot do.

Secondly, it is necessary to know : who it is that can make a round cake a God by consecration, able to performe this. The Maister of the Sentences saith. *That an hereticke cannot consecrate. Moreouer, whosoever bewrayeth himselfe, to be of the latter standing, is an heretique :* (by Kellisons censure) which all popish Priestes do, in offering vp bread vnconsecrate, for the remission of sinnes.

In the first part of the Canon, which beginneth with *Te igitur*, the bread vnconsecrated (yet called a holy sacrifice, and without spot) is offered vp : for the Catholicke Church.

In the second part of the Canon, beginning with *Memento Domini*. It is offered not consecrate, for the redemption of soules.

That it is not consecrate, it is manifest : for in the first part of the Canon beginning with *Quam oblationem*. The vnder Priest desireth, that it may be made the body and bloud of Christ : Neither are the words of consecration, as they terme them, (namely, *Hoc est enim corpus meum*,) reade vntill the sixth part of the Canon. Thus they bewraying themselves, to be of the latter standing, (by offering bread vnconsecrate, for the remission of sinnes) are heretiques : by Kells censure. And cannot consecrate, as the Maister of the Sentences saith.

Thirdly, we are to consider, what other things hinder the consecration: which we can no better do, then by taking a view of their own Canon. Wherein the Priest is commanded. *To frame his whole mind and intent, to the crosses and words. He is commanded also, to make choise of one Host, and let it lye amongst the*
rest

rest alwaies provided: and that his minde be upon them all at once: He is moreover commanded with one breath to speake these words. (*Hoc est enim corpus meum*) without thinking any other thing.

For if the Priest do not speake these words, *cum intentione consecrandi*, that is: with an intent and minde to consecrate, they be not made the body and bloud of Christ: but remaine still *nude, nude*, and bare creatures of bread and wine. Therefore Holcot Holcot Tho. de Aquin. rationale. divinum officio. saith vpon the Maister of the Sentences. *The lay people worship a wafer that is not consecrate.*

Therefore to auoide the errour of such idolatry: The Maister of Sentences aduiseeth them to worship with a condition: saying, *Lord if thou be there I worship thee: If thou be not there I worship not.* Whose counsell an Inquisitor of Spaine following. As Maister Cyprian Valera writeth, said to auoide idolatry. *I adore thee Lord If thou be there.*

In which matter of ambiguity, likewise the Priest (in the cautels of the Masse) is commanded, to take vp his owne Host before any other: because, he beleeueth and is assured of his owne: howbeit he beleeueth of the rest, but is not assured. Moreover, there must be great heed taken by the Priest, that a little water be put into the wine: For if there should so much be put in, as to cause the wine to loose his colour, the consecration were of none effect.

Fourthly, we are to search the Scriptures, whether the bread may be consecrated, and made a God, or no? Kellison saith it may. *For the sacrifice of the Masse, (saith he) is the sacrifice, which Christ offered at his last Supper: when taking bread, and wine into his hands, he blessed*

bleſſed them, and by bleſſing, turning them into his ſacred body and bloud: he told his Diſciples, that it was his body and bloud which he gaue for them.

If Chriſt conſecrated the bread and wine when he bleſſed it, where are the wordes of conſecration? Seeing there is none named, but a testimony that he gaue thanks. If not when he bleſſed the bread? It is not like it was done after (as they would haue it) by vertue of theſe words: *Hoc eſt enim corpus meum*: namely, after his Diſciples had receiued it, who being alwaies ready to obey the Lords command, did take, when Chriſt commanded them to take, and did eate, when he commanded them to eate: which both went before he ſaid *this is my body*.

There be words of God nominated in the firſt of *Genesis*: wherby God made al the world. Yet though we haue the words of the *Creation*, a new creature we cannot make: much leſſe without words of conſecration, the Creator of all things. Who will not giue his glory to a creature: that is, he will not be made by a creature, a worke farre excelling all his workes: for a man to make his *Creator*.

1ſay. 43.

Theſe things breifly conſidered, how can *Kelliſon* proue: that Chriſt conſecrated the bread, when he changed not the ſubſtance but the uſe. Which created for a temporall life to feed the body, is changed by the Omnipotency of the word (which is Chriſt) to feed the ſoule to eternall life. And that he changed not the ſubſtance, but the uſe, it is ma-
 niſeſt, by the words of the Apoſtle, where it is called bread, after the words of conſecration, and the
 wine

1. Cor. 11,

26

Luke 22. 18

wine the bloud of grape. Both liuely representing the death of our Sauour (as the Annotation vpon the Rhems confesseth) *The bread, the body of Christ, with the bloud poured out: the wine, the bloud poured or shed out of the body.* Luk. 22. annor. Iohn 6: annor.

Therefore the Masse Priest, should alwaies receiue both kinds, by their owne confession: because he must liuely expresse the passion of Christ, and the separation of his bloud from his body: Which cannot be done by a round cake, or vnbloudy sacrifice. For if it could he needed not both to consecrate, and receiue both kinds, as he is commanded.

But Kellison, citing the speech of our Sauour: namely, *Your fathers did eate Manna and did die: further vrgeth. If it be true (saith he) that the blessed Eucharist is onely a signe of Christ, and his body and bloud? Then I demand of our Aduersary? with what shew of truth, Christ would preferre it before Manna. Why should Christs bread giue life, rather then Manna, seeing that Manna signified Christ, who is the bread, as well as the Eucharist.* Our Sauour spake in that place, of such fathers, that eate the signe and not the thing signified: that is Manna to fill their bellies; without looking to Christ the true life of the soule. Whereas the Apostle maketh mention of fathers, that eate the same spirituall meate that we do: that is, not onely Manna the signe: (as they did whom Christ speaketh of) but also by faith feed on Christ the spirituall meate, as we do. Saint Augustine saith. *Whosoever understood Christ in Manna, did eate the same spirituall meate that we do: But whosoever sought onely to fill their bellies with Manna, (which were the fathers of the vnfaithfull)* Page 706. 1. Cor. 10. 3.

unfaithfull) they haue eaten and are dead. So also they did drinke of the same spirituall drinke that we do: but spirituall drinke, that is, which was receiued by faith, not which was drunke in with the body. Againe, you shall not eate the body which you see, nor drinke that bloud which shall be shed of them, that crucifie me, but I haue commended vnto you, a certaine Sacrament, which being spirituallly understood shall giue you life. Words which are no other, but as witnessing signes, do change the sound by times, when the selfe same faith abideth, to the eating of the same spirituall meate, and to the drinke of the same spirituall drinke.

But to answer the question, wherein it is demanded, why should Christs bread giue life, rather then *Manna*? We may answer, Christs bread, as the creature of God, can giue no more life then *Manna*. Forthen *Iudas* might haue bene saued as well as the rest of the Disciples: For he eate the bread of the Lord, though not bread the Lord. As *S. Augustine* cited by *M. Caluin* saith:

But if *Kellison* had asked, why Christ (the true bread of life) should giue life rather then *Manna*, which was but as a witnessing signe? It might easily haue bene answered: seeing Christ is life: yea, the fountaine of life it selfe, and bestoweth it by the effectuall working of his holy Spirit, vpon his members in whom he dwelleth: And therefore may easily giue it, being the Creator, when the creature cannot. But this (as *S. Augustine* speaketh) is a miserable bondage of the soule: to take the signes, instead of the things that be signified. Contrary to the counsell of *S. Chrysostome*: Let vs not confound (saith he) the creature

ture and the creator both together : lest it be said of us: They haue honoured a creature more then their maker.

Kellison to proue a reall presence, & a round cake to be God, citeth also this saying of our Sauour: Except you eate the flesh of the Sonne of man, and drinke his blood, you haue no life in you.

Christ (who with his sanctified mouth) spake these words, also said: *And this is the will of him that sent me, that euery man which seeth the Son, and beleeueth in him, should haue euerlasting life.* Againe, *whoso-euer eateth my flesh, and drinketh my blood, hath eternall life.* Al which words being true, it must needs follow, that to eate is to beleeue in him. For if these words might be vnderstanded otherwise? Then a man might haue euerlasting life, without the eating of Christs flesh, and drinking his blood: which is against Christs expresse wordes: (who saith) *Except you eate the flesh of the Son of man, and drinke his blood, ye haue no life in you.* Or else we must needs say: that a man eating may be saued, nor beleeuing in Christ, which is contrary also to the written word: which saith. *He that beleeueth not, is condemned already.* Therefore of necessity, to beleeue in Christ, and to eate him is al one. *Crede & manducasti* (saith S. Aug.) *Beleeue and thou hast eaten.*

If it were literally to be vnderstood of Christs reall presence? Then first of all, Christ should be in a thousand places at once: yea, in as many Hosts as pleaseth the Priests: Secondly, the wicked should receiue life as well as the godly.

Now that Christ is not present euery where: their

Reuel. 6.
annot.

their Annotation vpon the Rhems testifieth (which thus saith) *Christ, nor his Saints be personally present euery where, nor can be at once in euery place alike, as God is: But their motion, speed, and agility to be where they list, is incomperable: and that their power, and operation is according.*

1. Ioh. 4. 3.

Here it plainly appeareth, that Christ is not personally present, according to his humanity, euery where: for that is proper to the God-head of Christ. For if the flesh of Christ, should be euery where? Then the flesh of Christ is *euermlasting*: which thing to hold, is, to deny that Christ came in the *fulnesse of time*, which is an especiall marke of *Antichrist*,

Secondly, if Christ were really present in the Sacrament? yea, *in the perfection and sweetnesse of glory*, as our Aduersary holdeth? then it must of necessity follow: that whosoever receiueth him, receiueth life: *Whosoever (saith Christ) eateth my flesh, and drinketh my blood, hath eternall life.*

Col. 3. 3. 4

Aug. in trac.
Iohn 2. 6.

For what is death but the absence of God and his graces? And what is life? but the presence of God, *in whom our life is hid*, He that receiueth not this meate, hath no life (saith Saint Augustine) and he that receiueth the same, hath life and that euermlasting. For as S. Gregory Nisene (cited vpon the Annotation of the Rhems) saith. *That liuely body, entring into our body: changeth it, and maketh it life and immortality.* Againe, S. Cyrill there cited, also thus speaketh. *Though by nature of our flesh we be corruptible: yet by the participation of life, we are reformed to the property of life.* Otherwise that comfortable doctrine of Saint Am-

Ioh. 6. and.

brose

brose, could not be true: namely, *Thou shalt not feare death, if thou beare Christ.* Nor that sweet sentence of *S. Augustine*, cited in the Rhems: namely, *Thou art life everlasting, and thou givest not in thy flesh and bloud, but that which thy selfe art.*

Yet it is said in the Masse booke: *That the good folke receiue him, and so do the ill, though not all alike: Morset malis: Vita est bonis.* It is death to the wicked: but life to the godly. But contrariwise (*Origen* saith:) *That Christ is the true food, that no euill man can eate.* For if the euill mā could eate of the body of the Lord, it should neuer be written: *Hee that eateth this bread, shall liue for euer.*

For the condemnation of the vnworthy receiuer I. Cor. II. lyeth not in eating the body of Christ: but in not deserning it: as the Apostle testifieth, in comming without faith, the eye of the soule, and therefore without Christ.

Whereas the worthy receiuer, hauing faith, hath Eph. 3. 17. Christ: *For by the spirit and faith, Christ dwelleth in* I. Ioh. 3. 24. him. Hauing Christ hee hath righteousness, and so worthily presenteth himselfe to receiue the seale of a further confirmation, and assurance, by a visible signe of the inuisible righteousness, which he bringeth with him, by bringing Christ, who is his righteousness. Otherwise how can he looke for a confirmation at Gods hand of that, by any seale or receiued signe which he hath not.

Abraham was iustified by an imputatiue righteousness hauing Christ dwelling in him by faith: and afterward receiued circumcision, as a token of the iustice of faith. The Eunuch of *Candace*, Queene of

of the *Aethyopians*, first belecued, and after receiued baptisme, as a witnessing signe that his sinnes were washed away by the bloud of the Lambe Christ Iesus. *This is to eate that meate* (saith *S. Augustine*) *and to drinke that drinke to dwell in Christ, and Christ in vs:* Again, *hee that dwelleth not in Christ, and in whom Christ dwelleth not, doth not eate spiritually his flesh.*

But the annotation vpon the Rhems obiection: *1. Cor. 11.* *That ill men receiue the body and bloud of Christ, bee they ill liuers or infidels: for in this case they could not be guilty, in that they receiue not.* How then were the Iewes guilty it doth appeare by two most excellent testimonies. Not in receiuing Christ, but in betraying and murthering the iust (saith *S. Stephen*, *And in crucifying the Lord of glory.* saith *S. Peter*. So the wicked are guilty, not in receiuing Christ, but in not receiuing him, and in crucifying to themselues againe by sinne, the Sonne of God: approving therein, by *Heb. 6. 6.* *for saking the law, the horrible impiety of the Iewes.* *S. Augustine* saith: *They are guilty; not because they receiue, but because they receiued not the body of Christ:* For (as *S. Hierome* teacheth:) *Heretickes do not eate the body of the Lord, nor drinke his bloud.*

Thus in conclusion wee may see, that the Scriptures will not allow their cake to be a God. *Gabriel Biel* saith: *That all their transubstantiation is not found expressed in the Canon of the Bible.* *Scotus* saith: *That neither by Scriptures, nor by reason, it can bee proued.* And the Iesuites themselves hold: *That it is not once named of the ancient Fathers: and the Apostles knew not of it before the death of Christ.* For saith the

Sacer Canus
Lect. 40.

Annot. Po.
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saith the Annotation vpon the Rhemes: *It is by his death and resurrection to life againe, that his body is become apt and fit, in such diuine sort to bee sacrificed perpetually.* Neither was it heard of after the death of Christ; vntill the Councell of Lateran, holden in Rome, vnder Pope *Innocentius* the third, in the yeare of our Lord, 1215. In the reigne of King *Iohn*. This verity (saith *Scotus*,) about *Transubstantiation*, was declared first in the Councell of *Lateran*.

Having thus farre taken a view of their sacrifice without bloud, being vnfit to wash away sinnes, and no better then bread, prophaned to an idolatrous vse; and therefore altogether vnable to uphold religion, and the worship of God. We may boldly conclude, that the Protestants relying vpon Christ, haue both a sacrifice and religion: whereas they relying vpon a peece of bread, haue no sacrifice nor religion.

Neither do they altogether relye vpon their god of bread. For with him (as with a God not all sufficient) they haue ioyned many commissioners to the remission of sinnes: their *Holy water*, *Ashes*, *Palmes*, *Candles*, and such like. Hallowed with this clause (as it appeareth in their *Pontifical*) that they may be to vs the *saluation of body and soule*.

Concerning their reall presence, or god of bread, *Thomas Aquinas* thus teacheth: *As the body of our Lord was once offered vpon the crosse for the debt of Originall sin; so it is daily offered vpon the Altar for the debt of daily sins.*

Concerning holy water, *Augustine* *Stierius* thus speaketh:

Christ his sacrifice taketh away originall sinne. Theirs actually; therefore of greater efficacy.

speakech: *We hallow water with salt and prayers: that by the ſprinckling thereof, our ſins may be forgiven.*

By this we may ſee that their God of bread marcheth not alone in forgiuenesse of finnes: therefore not the onely ſacrifice, but a ſacrifice accompanied with many companions, to the vpholding of religion, and the worship of God: which Christs ſacrifice (as they ſay) is not able to do.

Notes of
Antichrist
in the
Rhems.
Reuel. 17.
1. Theſ. 2.
annot.
Heb. 9. 14.

Thus (Gentlemen) you may behold *Antichrist* ſitting in the Church of Rome, *attempting to draw from the true faith, abrogating the daily ſacrifice, and openly atchieuing deſolation.*

Attempting to draw from the true faith, in denying that Chriſt hath taken away our finnes, in drawing vs from beleeuing the remiſſion of finnes, confirmed vnto vs by the Oath of God, and ſealed with his bloud. By teaching that faith in Chriſt is an idle apprehenſion of Christs iuſtice, and a lying faith: that inherent euill is inherent rightcouſneſſe, wherewith we are ſaued.

Abrogating the daily ſacrifice, in denying the ſufficiency of Christs ſacrifice, & in vndertaking to offer Chriſt in the Maſſe to the Father, not to vs: but for vs, which cannot be done but by his *eternall Spirit* nor without his death, who dyed but once for all.

Openly atchieuing deſolation, in ſeeking by treaſon, to ruinate States, inciting men to rebell againſt their Soueraigne, and by plotting the ruine of Gods Church by ſpirituall deſolation, as well as temporall.

Therefore (Gentlemen) ſeeing by diuers markes and tokens ſet downe in the Rhems, the Church of

Rome

Rome (the fulnesse of the Gentiles accomplished) is become the seate of Antichrist, I will say with the kingly Prophet David: Kisse the Sonne lest he be angry; and so yee perish in the way. And conclude with the Councell of Ambrosius Ausbertus (one of your owne Doctours. The Prophet Jeremy saith: O my people, go forth from the midst of them, and saue euery man his soule from the rage of the Lords fury. For none of the elect of God. can in this life go forth from the midst of that wicked citty: (that is, from the midst of euill, which that Babylon signifieth,) but by desying, that they doe; and by doing that they desie.

Psalm. 1.